Father C. H. Stephanopoulos

SERMONS

SERMONS

BY

REV. JOHN A. WHELAN, O.S.A.

Professor of Homiletics and History,
Villanova Scholasticate, Villanova, Pa.

NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

PRINTERS TO THE HOLY APOSTOLIC SEE

1924

Permissu Superiorum

Vv. Rev. N. J. Vasey, O.S.A., S.T.B.
Provincialis

Nihil Obstat

Rev. J. M. Corrigan, D.D.
Censor Librorum

Imprimatur

✠D. Cardinal Dougherty, D.D.
Archiepiscopus Philadelphiensis

Philadelphia, March 31, 1924.

Copyright, 1924, by Benziger Brothers
Printed in the United States of America

TO · ST. JOSEPH
THE · GREAT · FOSTER-FATHER · OF · JESUS
CHRIST · THE · SON · OF · GOD · AND · HUS-
BAND · OF · HIS · MOST · HOLY · MOTHER
THE · WONDERFUL · PATTERN · OF · MEEK-
NESS · HUMILITY · AND · OBEDIENCE
I · DEDICATE · THIS · BOOK

FOREWORD

IN TWO other previously published series of Sermons the author of this book sought to set forth, in as clear language as he could, some of the principal truths and practices of our Holy Religion.

The series met with great success, and were highly praised by competent critics.

For that success, as well as for the kindly criticism, he is very thankful.

This book follows on the same lines as the other two, and is intended not only for preaching by the Clergy, but for useful reading by the thoughtful Laity.

That God may bless the work, is the heartfelt prayer of

THE AUTHOR.

CONTENTS

	PAGE
Foreword	7
On the Birth of Our Lord Jesus Christ	11
On the Holy Name of Jesus	39
On the Sacred Heart of Jesus	59
On the Good Shepherd	76
On the Nearness of God	99
On Blindness of Soul	121
On the Will of God	151
On Why We Were Created	175
On Catholic Education	202
On Death	228
On the General Judgment	255
On the Happiness of Heaven	277

SERMONS

ON THE BIRTH OF OUR LORD JESUS CHRIST

Behold, I bring you good tidings of great joy, that shall be to all the people: For, this day is born to you a Saviour, who is Christ the Lord, in the City of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling-clothes, and laid in a manger.—LUKE II, 10-12.

SYNOPSIS

The Incarnation is the greatest event in the world's history.—The Church calls all to acknowledge it.—The world before the coming of Christ.—The prophecies concerning Him.—The Jewish people and Christ.—Description of His birth.—The poverty of His birth.—Who is Christ? Civilization and the Incarnation.—The humility of God.—What the Incarnation imports.—The influence of the Incarnation.—The lessons of the Incarnation.—Belief in the Incarnation.—Christ is God.—The law of pain.—The love of God.—Being ashamed of the Incarnation.—Final prayer.

SUCH are the pithy and pregnant words by which St. John, inspired by the Holy Ghost, proclaims to the whole world the birth of our Lord and Saviour Jesus Christ. They are the echo of the very words of the angel announcing the most wonderful event in the history of the world, and the most loving act of God to man. They were first spoken to a few poor, simple shepherds guarding their flocks near Bethlehem on that never-to-be-forgotten night when the Uncreated

Wisdom of God, the Second Person of the Most Adorable Trinity, having come down from His throne of glory, was born into this world, as a poor, weak babe. And on the anniversary of that stupendous action of God, the Holy Church throughout all the years since His coming, from the rising of the sun unto its setting, repeats the self-same words, calling men to rejoice and be glad before the face of the Lord, because the Saviour of the World, the Long-Desired of Nations is come.

"Sing ye to the Lord a new canticle: sing to the Lord, all the earth. Sing ye to the Lord and bless His Name; show forth His salvation from day to day. Declare His glory among the Gentiles; His wonders among all people. . . . Let the heavens rejoice, and let the earth be glad, let the sea be moved and the fulness thereof; the fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice before the face of the Lord, because He cometh; because He cometh to judge the earth. He shall judge the world with justice, and the people with His truth."[1] And she proclaims to the world in the words of the heavenly army on that wonderful night, "Glory to God in the highest; and on earth peace to men of good will."[2]

Oh, how much cause have all to rejoice, and to lift up our hearts to God in praise and thanksgiving, because He has condescended out of His infinite goodness to send us as His greatest gift His only-begotten Son for our redemption.

The patriarchs and prophets from Adam to St. John the Baptist, had longed and sighed for this day. It had been promised immediately after the fall of our first parents; and when Jacob called his sons together and prophetically blessed

[1] Ps. xcv, 1-3; 11-13. [2] Luke ii, 14.

them before he died, he said to Juda: "The scepter shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the Expectation of Nations."[3] As St. Augustine expresses it: "It was my faith in this mystery (of the Incarnation) and godliness of life, that purification was attainable even by the saints of old, whether before the law was given to the Hebrews (for God and the angels were even then present as instructors), or in the periods under the law, although the promises of spiritual things, being presented in figure, seemed to be carnal, and hence the name of Old Testament, for it was then the prophets lived, by whom, as by angels, the same promise was announced."[4] And as St. Gregory the Great says: "At the birth of the Lord we have learnt by Simeon's coming in the spirit into the Temple, with what longing desire holy men of the Israelitish people coveted to behold the mystery of His Incarnation. Whence, too, the same Redeemer saith to His disciples, 'For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them.' "[5]

And yet, in the bountiful providence of God, it has been reserved for us, most unworthy as we are, to see this day, to know these things, and to be the beneficiaries of them. For thousands of years the world groaned under the weight of suffering and sin, men wandered farther and farther from the primitive revelation given to Adam. "Man had fallen from the high estate of righteousness in which he had been constituted at the moment of his creation; he had become thoroughly steeped in error and vice; his noble nature, stamped originally with the divine image,

[3] Gen. xlix, 10.
[4] "The City of God," Bk. X, No. 25.
[5] On the Book of Job, Vol. I, p. 368.

had sadly deteriorated, had sunk down to the lowest depths of moral degradation. It still bore, indeed, some plain lineaments of that original resemblance to the Deity; the faculties of the soul were not annihilated; the understanding had still its light, but that light was faint and clouded by error; the memory still fulfilled its office of treasuring up the past, but it did so very imperfectly, and seldom recalled deeds of virtue, or instances of the divine goodness; the will was still free in its choice between good and evil, but it had become weak and almost powerless against the violent assaults of inward concupiscence and external temptation. In a word, man's nature was grievously wounded, not wholly destroyed; it was dangerously sick, not yet dead; it needed a remedy to heal its multiplied infirmities, to clothe it with strength and to raise it up again to God. Four thousand years had elapsed since the fall of man, and the evils which pressed upon his weakened nature had become daily more and more aggravated. Error and vice had overspread the earth, and had rendered its habitation darksome, and its atmosphere pestilent. Man sat down contented, a willing slave of his passions, in the region of the shadow of death. From the farthest-off India in the East, to the pillars of Hercules in the West; from the burning sands of Africa in the South, to the remotest Scandinavia in the North, a dark cloud, lighter in some places, heavier in others, was brooding like a pall of death, over the whole human race. The polished Greeks and the stern Romans boasted alike of their light and of their brilliant achievements; but they forgot that their light itself was darkness, and that their martial deeds were stained with blood and crime. The poetical and imaginative Greek had originated and built up a highly

wrought and colossal system of mythology; and the more practical Roman had borrowed all its absurdities, and had been content to worship in all its polluted shrines. Rome, the mistress of the world, as St. Leo well remarks, had thought that she could boast of her superior religion, when she had really become enslaved to the errors of all other nations, by associating the motley divinities of her conquered provinces with her own, in her gorgeous religious ceremonial."[6]

The state of society, especially of that part governed by the Roman Empire, had become so bad as to be almost indescribable. The worship of many gods had been succeeded by a general scepticism. Before this, nature worship ruled supreme; everything in the world had its tutelary god or goddess, and the inexorable fates ruled over all. The gods and goddesses were guilty of the same crimes as their worshipers, and the passions of their votaries were deified in themselves. Morality had nothing whatsoever to do with pagan worship; it had no influence on it, especially in the Roman and Greek civilization. "One of the first facts that must strike a student who examines the ethical teaching of the ancient civilizations is how imperfectly that teaching was represented, and how feebly it was influenced in the popular creed. The moral ideas had at no time been sought in the actions of the gods, and long before the triumph of Christianity, polytheism had ceased to have any great influence upon the more cultivated intellects of mankind."[7]

In the course of time men denied the multiplicity of gods and made everything god, for St. Augustine remarks of Varro, the Roman scholar, "This most learned man confesses as his opinion

[6] Bishop Spalding's Lectures, p. 16.
[7] Lecky, "History of European Morals," p. 161.

that the soul of the world and its parts are the true gods."[8]

The Jewish religion was confined to a very small portion of the earth; God had made the Jews the custodians and bearers of His revelation to man. But many times did they fall away from His revelation into idolatry, break His law and despise His rule. And when their Saviour came to them in the flesh to fulfill all prophecy, He wept over their crimes: "Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together they children as the hen doth gather her chickens under her wings, and thou wouldest not?"[9] And this nation filled to overflowing the measure of its iniquity by nailing its Redeemer and Saviour to the cross.

However, the providence of God never allowed the early revelation to die out; He kept it burning, and the sacred spark was made brighter in the course of time by the patriarchs and prophets, who passed it along the ages to all good men. And even among the pagan and barbarous nations the tradition of the birth of a Saviour, though much corrupted, was handed down from generation to generation in some form or other. Man felt his degradation, he knew that some terrible calamity must have befallen him, and so he expected the coming of some Saviour from heaven who would liberate him from his downcast state. But were men to be the whole time groping in the dark? Were they to have no knowledge of the birthplace of their Saviour, of the time of His coming, and of His distinguishing characteristics? As St. Augustine says: "This mystery of eternal life, even from the beginning of the human race, was, by certain signs and sacraments suitable

[8] "The City of God," Bk. VII, No. 5. [9] Matt. xxiii, 37.

to the times, announced through angels to those to whom it was meet. Then the Hebrew people were congregated into one republic, as it were, to perform this mystery; and in that republic was foretold, sometimes through men who understood what they spake, and sometimes through men who understood not, all that had transpired since the advent of Christ until now, and all that will transpire." [10]

And so, from out the almost impenetrable darkness shine the glimmerings of the ancient revelation, and the brighter lights of the prophets, as so many beacon lights directing man tossed on the ocean of passion and sin, towards the haven of Bethlehem. "And thou, Bethlehem Ephrata," cries out the Prophet Micheas, "art a little one among the thousands of Juda: out of thee shall He come forth unto Me that is to be the Ruler in Israel: and His going forth is from the beginning, from the days of eternity." [11]

Daniel announced that His birth would take place after seventy weeks of years,[12] and our Saviour was born at the expiration of that time. Jacob prophesied that the scepter would not pass from the house of Juda before the coming of the King of Peace,[13] and at His coming Juda was under the dominion of the Roman Empire. Isaias had foretold the wonder: "Behold, a Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel," [14] and Mary, the holy Virgin, was His Mother.

After that fatal moment when our first parents had transgressed in the garden of Eden the precept of God, they were cast forth wanderers, as it were, upon the face of the earth. Adam was condemned to labor by the sweat of his brow,

[10] *Ibid.*, Bk. VII, No. 32.
[11] Mich. v, 2.
[12] Dan. ix, 24.
[13] Gen. xlix, 10.
[14] Is. vii, 14.

Eve's sorrows were multiplied, and she was condemned to bring forth her children in pain and suffering. In their condemnation we, all to our grief, are sharers. The earth, which before was blessed by the hand of God, and which brought forth everything for man's use and benefit, was now blighted, and responded to his unremitting labors by producing sometimes briars and thorns. Picture to yourselves the terrible sorrow and dismay of our first parents after this fearful but just sentence. Behold them as, driven from Paradise, they gaze around them in fear and trembling. The world is before them, but ah, how changed! Life for them is nothing now but a series of trials and sorrows, only to end in the grave. Before, had they remained faithful, they would have passed through life happily and innocently, after which they would have been translated to heaven. But now death is to be the end of all, the end of a sorrowful life, for God brought them to a true knowledge of themselves by these terrible words: "Dust thou art, and into dust thou shalt return." [15] But was no glimmer of hope to break through this awful night of sorrow? Was man to labor until the end of time without any assuaging balm for his pained and troubled soul? Ah, no; God's mercy still remained, though His justice had been exercised. He promised a Redeemer, One who would alleviate man's sufferings by taking them upon Himself, One who would satisfy God's outraged majesty by an ample atonement.

It would have been well, indeed, had men partially borne their sufferings, but unfortunately they wandered far from God, and fell into the most grievous crimes. The first murder was committed by Cain, the immediate son of Adam, and he slew his own brother Abel. And from

[15] Gen. iii, 19.

this on, higher and higher until it covered the earth. The most degrading crimes were committed, and man lowered himself to the level of the brute. So great was this degradation that the Scripture says: "All flesh had corrupted its way upon the earth." [16] The Almighty looked down upon this foul sea of corruption, and the Scripture again makes the wonderful statement of God: "It repented Him that He had made man on the earth." [17]

Fearful, indeed, must have been the general degradation when He determined to blot out in the Deluge this hideous stain on humanity. Appalling as this calamity was, yet it rendered men no better; in a short time they forgot this terrible punishment and became worse than before. They wandered away from their God and Creator and bowed down in abject adoration before idols of wood and stone, before gods created by themselves to foment and deify their wicked passions. All over the world, except among the Jews, the worship of the true God was known to very few. And as man could not ignore altogether the idea of a Supreme Being which was indelibly engraved upon his heart, he made a compromise and found for himself gods as patrons of every vice and crime. Thus, passion and sin were deified, and the most terrible crimes were committed under the cloak of religion. Woman, instead of having her natural place as the helper of man, was degraded and regarded as merely an article of barter and commerce, to be cast aside at pleasure. The sanctity of the home was invaded, and purity was looked upon with contempt. The child was regarded as simply the ward of the State, and infants who were maimed or defective were destroyed without pity, or exposed to be picked up

[16] Gen. vi, 12. [17] *Ibid.*, vi, 6.

by the chance passer-by. The poor were regarded as a burden, and daily doles were granted them by the State or by the rich to keep them quiet. Charity, the queen of the virtues, was totally unknown, for pagans never rose to that virtue as taught by our Saviour; they despised the poor and hated their enemies and deemed it a virtue or a sign of manliness to seek revenge. Even among the Jews, that proud and stiff-necked people, upon whom the Almighty lavished His favors, charity was cold and almost dead, except among the few; they loved, indeed, those who did them good, but others they hated, or, at least, were wholly indifferent to them. The whole history of this people is nothing short of the basest ingratitude exhibited to the God who brought them out of the slavery of Egypt; who opened, by a wondrous manifestation of His love and power a passage for them through the Red Sea; who fed them with manna in the desert during the space of forty years as tenderly as a mother feeds her child; who gave them the Promised Land; who assisted them in battles against numerous and powerful foes. And, yet, what ingratitude do we see in return for so many benefits! They murmured against God in the desert, crying out: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots and ate bread to the full!" [18] Scarcely had the voice of God, speaking in thunder tones from the mount of Sinai, died away, when they fell down in adoration before a golden calf, an idol fashioned by their own hands. Often did they doubt the word of God when He promised them victory in battle. He sent them the prophets as foretellers of the peace and joy He Himself was to bring on earth, to lift up their minds to heavenly things, to give

[18] Ex. xvi, 3.

them hope and consolation in their trials, and to strengthen their faith in the future Saviour who would liberate them from the thraldom of Satan and make them the true children of God. But they ignored the prophets and put some of them to death. And they thus continued from generation to generation in a career of injustice, ingratitude and rebellion until they ended it by nailing to the cross the Prophet of prophets, the only-begotten Son of God. Such is a mere outline, a poorly-made synopsis of the state of the world before the coming of the King of Peace.

And now, in the fulness of time, the Blessed Saviour is born: "When all things were being held in the midst of silence, and the night was in the midst of her course, Thy almighty Word, O Lord, came from His royal throne."[19] And what has He selected for his birthplace? He selected Bethlehem as the town, and a stable as the place. "And it came to pass that in those days there went out a decree from Caesar Augustus that the whole world should be enrolled. . . . And all went to be enrolled, everyone into his own city."[20] In accordance with this order of the Roman Emperor to take up the census of the Empire, a certain man and woman wended their weary way from Nazareth to Bethlehem, to register in the town of their tribal origin. The journey was long and difficult, and was made much more so by the anxiety of the young woman, soon to become a mother. Leaving her quiet home, with her husband she set out upon the toilsome road, sitting upon the humble beast of burden. At length they come to the end of their journey, and the patient, quiet, silent man leading the animal by the bridle, approaches the inn of the place and asks for lodging for himself and his

[19] Ant. for Benedictus—Sun. within Oct. of Nativity. [20] Luke ii, 1-3.

wife. The night is fast falling, and he and his wife are weary, and anxiety is clearly depicted upon the faces of both. The inn-keeper curtly replies that "there was no room for them in the inn,"[21] and so, sad of heart at hearing this, the man looks most lovingly and piteously at his wife, and, gathering the reins of the animal, moves away from the door. It was the only place where he could go, and now there is no other abode. He moves towards the stable attached to the inn, where were the animals belonging to those who were lodged there. Gently helping his wife off the animal upon which she rode, he prepared for the night. Opening the saddle-bag he took out some food and arranged it as temptingly as he could before her; he then made a place for the animal and spread some straw upon which his tired wife could lie down, and with words of love and pity and reverence to her, began to prepare for his own rest.

And now the darkness of night has come down fully over the town. The lamp of the stable, suspended by a rope from the roof, swings gently to and fro in the wind and casts fitful shadows on the objects around. Not a sound is to be heard in the stable, save the intermittent stamping of the animals, and the steady crunching of their food. Sounds of revelry come over the night air—come from the adjacent inn—maybe an oath, maybe a snatch of song, perhaps an idle quarrel. The footfalls of passers-by begin in the distance, pass the place and die away. The sentry of the night, the Roman soldier, steadily tramps along, his side arms clanking as he moves, pauses a moment to see that all is well, and goes along his rounds, and the sound is lost in the distance. Gradually the sounds in the inn cease, sleep is

[21] *Ibid.* ii, 7.

coming upon all, and the watchers in the stable hear no more. Suddenly the man is astonished to see a bright light appear where his wife was reposing, and, quickly approaching, he sees her in ecstasy, bathed in the dazzling light that streams from the Infant Son in her arms. This man is St. Joseph, the carpenter of Nazareth, the holiest man that ever lived; this woman is Mary the Virgin, his Wife, the most wondrous handiwork of God, the Queen of heaven; her Babe is the Eternal Son of God, co-equal with God the Father, and God the Holy Ghost. They came "out of the city of Nazareth into Judea, to the City of David, which is called Bethlehem; because they were of the house and family of David."[22] Over a thousand years before this event the immortal David, the prophet and sweet singer of Israel, had been born in this City of Bethlehem, and in the days of his triumph over Israel's enemies, had entered it in the full bloom of his beauty and strength, had entered it amid the acclamations and joyous music of its men and women. And now his descendants come to it in poverty and humility, and are denied a lodging in its inn. The Eternal Son of God, the Son of David, is born in a stable in Bethlehem—the House of Bread—who was afterwards to say: "I am the Bread of Life; he that cometh to Me shall not hunger; and he that believeth in Me shall never thirst."[23] "And there were in the same country shepherds watching and keeping the night watches over their flock. And, behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people; for this day,

[22] *Ibid.* ii, 4. [23] John vi, 35.

is born to you a Saviour, who is Christ the Lord, in the City of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will."[24] This most wonderful event, the greatest that ever happened in the dealings of God with men, was brought about in the silence and darkness of the night. The stars revolved in their orbits, the moon shone out as before, the sun arose in the morning, and the tides came and went and all as if nothing unusual had happened, and yet the whole Court of Heaven was moved as it never had been before. The innkeeper and his lodgers arose in the morning from their sleep, the town of Bethlehem began a new day, the Holy Land began its daily work as usual, the world reveled and sinned and bartered and exchanged, and Christ, the Eternal Word of God, by whom "all things were made, and without Him was made nothing that was made"[25] was born in that lowly stable. The only persons to whom the announcement was made were the shepherds, simple men guarding their flocks! Father Faber very beautifully says of them: "From the angels who sang, we pass to the shepherds who heard their heavenly songs, a simple audience, yet such as does not ill assort with a divine election. We know nothing of their antecedents. We know nothing of what followed their privileged worship of the Babe. They came out of the clouds for a moment. We see them in the star-light of the clear winter night. A divine halo is around them. They are chosen from among men. Angels speak to them. We hear of the shepherds themselves

[24] Luke ii, 8-14. [25] John i, 3.

speaking to others of the wondrous Babe that they had seen, a King, a concealed King, born in a stable cave, yet, for all that, a heavenly King. Then the clouds close over them. The shepherds disappear. We know no more of them." [26]

And these simple men, with fear and astonishment leave their flocks and go to find "Christ the Lord," and they enter the stable and find Him as the angel had told them. The Eternal Son of God is wrapped in swaddling-clothes and He lies in the manger, with Mary and Joseph adoring Him, and, falling down on their knees, they too adore Him. The animals in the stable mutely look on, and their eyes are blinded by the brilliant light that flows from the Babe. Mary is in an ecstasy as she looks for the first time upon the face of her Son and her God so peculiarly like her own. "She might press it to her own face in the liberties of maternal love. She might cover with kisses the lips that are to speak the doom of all men. She might gaze upon it unrebuked, when it was sleeping or waking, until she learned it off by heart. When the Eternal was hungry, that little face would seek her breast and nestle there. She would wipe off the tears that ran down the infant cheeks of Uncreated Beatitude. Many a time in the water of the fountain would she wash that face, while the precious blood mantled in it with the coldness of the water or the soft friction of her hand, and made it tenfold more beautiful. One day it was to lie white, blood-stained, and dead upon her lap, while for the last time the old ministries of Bethlehem, so touchingly misplaced, would have to be renewed on Calvary.

"In this face she sees a likeness of herself. She is able to trace her own lineaments in His. What an overwhelming mystery for a creature,

[26] "Bethlehem," p. 197.

overwhelming especially to her immense humility! No other creature was ever in like case on earth, nor ever will be." [27]

Yes, the King of eternal glory is born in a stable and is laid upon the straw of the manger. He might have come as a mighty Conqueror, bowing the nations under His rule. He might have been born in the most sumptuous palace and surrounded by all luxury. But no, He prefers to be born in a stable, and in the most despised part of the Holy Land. "The rough straw is the quilting of His crib; and the refuse of an oriental threshing-floor is not like the carefully husbanded straw of our own land. Men made Him as a worm, and no man, in the onslaughts of His Passion. He Himself in His first infancy makes His bed as though He were a beast of burden, a beast tamed and domesticated for the use of men. The vilest things in creation are good enough for the Creator. He even exhibits a predilection for them. The refuse of men—that is the portion of God. It is not only that we give it Him; He chooses it; and His choice teaches us strange things, and stamps its peculiar character on Christian sanctity. Such is the furniture of the nursery of the King of kings. The light of Joseph's lantern shoots here and there redly and imperfectly through the darkness, and we see the faces of the dumb beasts, with the pathetic meekness in their eyes, and the rough manger worn smooth and black and glistening, and the straw scattered here and there, and bruised beneath the feet of the animals, and so perchance rendered less sharp and prickly as a couch for the new-born Babe." [28]

In His contempt for the pomp and glory of this world, He chose rather to be born in this manner

[27] *Ibid.*, p. 98. [28] *Ibid.*, p. 131.

than surrounded by affluence and luxury. And yet the manger is the most glorious throne in the world; that poverty is richer than all the resources and riches of the earth. The Babe in that manger has changed the whole world; from that throne have issued all civilization, all religion, all true culture, everything that we have or hope for. That Babe could truly quote the prophetic words of David: "The Lord hath said to Me: Thou art My Son; this day have I begotten Thee." [29]

Yes, the Eternal Father hath begotten His Son, this day—that is, from all eternity, and now that selfsame Son is born in a stable as man, "Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high." [30]

He is very God, the equal of the Father and of the Holy Ghost: "Who being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men and in habit found as a man." [31]

The world does not believe that God became Man; it scouts the idea and ridicules the apparent absurdity. In its pride of place and power, of its own self-sufficiency, it cannot or will not understand, or rather apprehend, the infinite humility of God in becoming Man.

The union of the Divinity with humanity is called by St. Paul: "The mystery which hath been hidden from ages and generations, but now is manifested to His saints, to whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory." [32]

[29] Ps. ii, 7. [30] Heb. i, 3. [31] Phil. ii, 6-7. [32] Col. i, 26-27.

The Incarnation is far beyond any conception that we can have; it is the most wonderful action of the Most Holy Trinity. We should indeed apprehend it—that is, we must believe it by and through God's revelation, but not even the highest archangels can fully understand it. Reason has nothing to do with it, except to bow its head and utter its wondering *Credo*—I believe. It is beyond and above human and angelic reason that God, the Eternal, Omnipotent, Omniscient, became Man. In order to believe it we need the assistance of Him who Himself came to save us. It is only by faith we can really believe it; and faith is a gift of God. Reason of itself could never discover it, nor can it explain it; it can only approve its infinite reasonableness, if I may speak thus. Jesus Christ is the Supreme Revelation of God to man.

"This one of the heavenly bodies, which we tenant, was created to be as it were the garden, the Eden, of His Incarnation; and He adorned it in His love, before Adam, the first copy of Him, lived among its Asiatic shades. Perhaps it lay for ages in the glad sunshine, solitary, silent, in beautiful desolation, and He took complacence in the adorning of it. He loved perchance to see its beauty ripen, rather than to rise up at once complete. Continents sank slowly at His will, and new oceans rolled above thin mountain tops, or elevated steppes. New lands rose out of the bosom of the deep. Floras of marvelous foliage waved in the sun, and the wisdom and the joy of the Babe of Bethlehem was in them. Faunas, strange, gigantic, terrible, possessed the waters and the land, of His fashioning, and for the delight of His glory. The central fires wrought beautifully and delicately the metals and the gems which were for the altars of the Babe of Beth-

lehem, for the tiara of His Vicar, or the chasubles of His priests. The rocks and marbles ripened on the planet, as the fruits ripen on a tree; and the Babe, the Wisdom of the Father, disported Himself in the vast operation, the pacific uniformity, and the magnificent slowness of His own laws. The grandeur of those huge-leaved trees, the unwieldy life of those extinct monsters, the loveliness of now sunken lands, were all for Him who has just now been born in Bethlehem, and were not only for Him, but were also His own doing." [33]

In the light of all this, in the knowledge we have that God is eternal, it might well be deemed an impossibility that He became Man. But this mystery has been revealed clearly, without doubt, and the subject of it has shown by wondrous miracles, and supreme holiness of life and doctrine, that He is very truly God. It was revealed from the beginning, and the revelation became clearer and clearer as the time grew near. It is true that the Jews, especially of the later period, modified the prophecies of the birth of Christ the Lord to suit their own times and the disasters that befell them. The words of Isaias the prophet speak of no mere earthly conqueror come to subdue all nations to the yoke of Israel; on the contrary, they have reference to the spiritual Kingdom of Christ and of His Church. "For a Child is born to us," he says, "and a Son is given to us, and the government is upon His shoulder: and His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace; He shall sit upon the throne of David, and upon His kingdom; to establish it and strengthen it

[33] Faber, "Bethlehem," p. 7.

with judgment and with justice, from henceforth and forever; the zeal of the Lord of Hosts will perform this."[34] And so, when He did come, Jerusalem was in darkness, material and spiritual, and the first announcement was made to a few poor shepherds.

And a great number of men are in the same case today. How can this be? Could God so descend? Can God elevate manhood and unite it with the Divinity? God coming down to man, man raised up to God! How can this be done? The answer is given by the angel to Mary: "No word shall be impossible with God."[35] The same God who created the wonderful universe from nothing, became Man, because He is not limited in His works. It is easy to sin against God by denying His greatness, but it is easier to do so by denying His condescensions. Once you believe truly and fully in the Incarnation, all the rest is easy; deny it or accept it under reservations, all the rest is insoluble. Just as to one on the outside of some beautiful cathedral the stained and storied windows tell no tale, but let him once enter and the whole design stands revealed under the rays of the sunlight, so the Incarnation to the outsider seems a contradiction, or at best, a fabrication, but to him who enters, it is the most wonderful design of God, lit up by the rays of the Sun of Justice. In the manger of Bethlehem we discover nothing of His greatness, but we see only the weakness of human nature; nevertheless His Divinity must be clearly and openly professed. He is truly God, and He thus humbles Himself to raise us up to a participation in His Godhead. His Divinity is not merely an acquired decoration of His human Soul, or of His maturer years; the Babe in the manger is God the Eternal

[34] Is. ix, 6, 7. [35] Luke i, 37.

—wonderful beyond the most sublime thoughts of the highest angels! With Him there is no moral likeness to God, as is the likeness of all good men with God; no, He is truly the Eternal Son of God, who has become Man. In that human soul is locked up all the knowledge of the world: "In whom are hid all the treasures of wisdom and knowledge." [36]

"Our Lord Jesus Christ, who is in eternity the Creator of all things, today by being born of a mother has become for us a Saviour. He was born for us today in time by His will, that He might draw us to the eternity of His Father. God has become Man. Today is fulfilled that prophecy which says: 'Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened, and bud forth a Saviour.'

"Therefore, He who had made all things is Himself made, that he who had been lost would be found. For thus does man confess in the psalms: 'I sinned, before I was humiliated.' Man sinned, and became a culprit; God was born as man, that the culprit would be freed. Man therefore fell, but God came down. Man miserably fell, but God mercifully descended. O miracles, O wonders!

"The laws of nature are changed in man. God is born, a Virgin conceives without man, the Word of God espouses one who knows not man. She becomes at the same time a mother and a virgin.

"She is a mother, yet untouched; she is a virgin having a Son, but knowing no man; always inviolable, but not unfruitful.

"For He alone is born without sin whom not the concupiscence of the flesh, but the obedience of the mind begot without the embrace of a husband." [37]

[36] Col. ii, 3. [37] St. Augustine, Sermon 13, *De Tempore.*

During His life on earth He frequently spoke of His pre-existence and of His Oneness with the Father. And so, the Incarnation shows us the infinite condescension of God, but no degradation, "For we have not a High Priest who cannot have compassion on our infirmities, but One tempted in all things like as we are, without sin."[38] "And you know that He appeared, to take away our sins, and in Him there is no sin."[39]

Jesus Christ, who is born in that stable and laid in the manger, is not a creature at all; He is the Creator of all things: "All things were made by Him; and without Him was made nothing that was made. In Him was Life, and the Life was the Light of men."[40] The whole world is now suffused with that Light, and although some will close their eyes to its brilliancy and refuse to acknowledge it, yet is it pouring its rays over all men. That Babe in that crib has changed the whole outlook of men, has influenced all time, as well as all civilization. Men may imagine that He does not influence them, but as well might they assert that the sun influences not the earth.

"The Incarnation has been built up into the whole fabric of our present literature, even in its most irreligious parts. The commonest notions of what is divine have taken their shape from it. The sickly eulogies of a misty, progressive, unindividualized humanity have caught from it whatever in them is not mere sound or insane affectation. Every tenth stone at least in the palace of literature is an idea of the Incarnation. It is the novelty and freshness of all that the modern world has thought and sung and said. Without it unbelief would not know how to make itself attractive for an hour. Art lives by it, and without it would descend into a pagan copy-

[38] Heb. iv, 15. [39] I John, iii, 5. [40] John i, 3-4.

ist tomorrow. Take away the Incarnation, and we may doubt whether art would ever recover itself from the abyss of unhelpful antiquarianism into which it would fall. Systems of philosophy either embody the Incarnation as an element in what they affirm, or they take their shape and consistence from their antagonism to it. In no way and by no manner of device can they clear themselves of it, and exist and utter themselves calmly and loftily as if it had never been. Politics borrow from it even while limiting its action; and diplomacy, just in proportion as it is inwardly hostile, grows outwardly respectful. That enthroned Human Nature is the keystone of every arch which sustains modern civilization. Any sort of glory the world could attain to without it, now would be but the glory of a ruin. Is there any province of the human mind in which we could now do without it and the congenial ideas to which it has given birth? No present is possible which the past has not begotten, and the present is the only road to the future. Hence, the Sacred Humanity has become simply indispensable and inevitable to every possible development and most unthought-of revolution of the world's life, even in spheres the most remote from truth and from religion." [41]

See, then, what this most wonderful humbling of God has done for the world. All that we have, all that we hope for in time and in eternity, comes from that Babe who now lies apparently helpless in that manger of Bethlehem. He has destroyed all the idols, all the ideals, all the superstitions of the pagan world of which we have already spoken. They are indeed practised even now, but it must be done secretly, and such practices incur the frown, the ban, the interdiction

[41] Faber, "Bethlehem," p. 200.

of all decent men, as well as of properly civilized society. The world is not the same as before He came, and the words of John the Baptist on seeing Jesus, "Behold the Lamb of God; behold Him who taketh away the sin of the world,"[42] are as true today as when they were first uttered.

Men may scoff and deny, or cavil and sneer, but nothing is proved from this; it is abundantly proved to all "men of good will" that "the Word was made flesh, and dwelt among us (and we saw His glory, the glory as it were of the Only-begotten of the Father) full of grace and truth."[43] As St. Augustine says: "Because 'the Word was made flesh, and dwelt among us,' by His very nativity He made an eye-salve to cleanse the eyes of our heart and to enable us to see His majesty by means of His humility."[44] These words of the learned Father of the Church prepare us for the lessons given by the manger of Bethlehem. Truly it was to lift us up from the mire of sin, and enable us by means of His humility to see the majesty of God, that He became Man and was born in a stable at Bethlehem. "Pride is the beginning of all sin,"[45] it ruined Lucifer, and made of him a devil; it ruined Adam, and made of him a sinner. To supply an antidote to this deadly poison, Christ our Lord came in wonderful humility. To rebuke vain ostentation and parade of riches, He came in marvelous poverty. To show men that the law of pain is the law of love, His first outlook upon the world was through pain and suffering. In that stable His holy eyes saw nothing but what was calculated to bring pain. The poorest Woman in the world tries to have a decent place in which to give birth to her Child, and the Lord of the world so ordained it that

[42] John i, 29.
[43] John i, 14.
[44] On St. John's Gospel, Tract ii, No. 16.
[45] Ecclus. x, 15.

His Mother gave birth to Him away from her home, in a stable. St. Paul tells the Corinthians: "You know the grace of our Lord Jesus Christ, that, being rich, He became poor for your sakes; that through His poverty you might be rich."[46]

Humanitarians try to lessen the amount of pain in the world, but do not teach men to bear it, to value it, to love it. According to them *comfort* would be the standard of happiness, which indeed they lower. In striving to make men less accustomed to privations and inconveniences they only make them more fretful and querulous when these inevitable privations and inconveniences overtake them.

It was to bear pain and suffering that He came, and His whole life from Bethlehem to Calvary teaches as how we, too, must bear pain and suffering.

As it is said in the Imitation of Christ: "This seems to many a hard saying, 'Deny thyself: take up thy cross and follow Jesus.' But far harder will it be to hear that final word, 'Depart from Me, ye cursed, into everlasting fire.' For those who gladly now hear the word of the cross, and follow it, they will not fear to hear eternal condemnation. Think you to escape what mortal man never has been able to avoid? What saint upon earth has been without cross and trouble? Why, even Jesus Christ our Lord was not even for one hour free from the pain of His Passion as long as He lived. 'It behoved Christ,' says He, 'to suffer, rise from the dead, and enter thus into His glory.' And how do you ask for another road than this—the royal road of the holy Cross?"[47]

It was His love for men that brought Him down among us, that made Him choose poverty, pain

[46] II Cor., viii, 9. [47] "Imitation of Christ," Bk. 2, C. 12.

and humiliation. It was His love for men that caused Him to bend down His Divinity so as to raise up our humanity. He came to teach us the long-forgotten road to heaven, and to traverse it Himself in pain and suffering. What would we be if He had not come? The influence of His life, and the power of His example exert themselves over even those who deny His Divinity. Willing or unwilling, all men must at last come to Bethlehem's lowly crib. The lowliness of that crib, the utter abandonment of that stable are an eye-sore to the fastidiousness of the world, but that crib and that stable are the standard of all holiness.

"Verily Thou art a hidden God," cries out the prophet Isaias, "the God of Israel, the Saviour. They are all confounded and ashamed: the forgers of errors are gone together into confusion. Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed forever and ever." [48]

No, the New Israel, the Church of God, will never be confounded nor ashamed of her Saviour in the manger of Bethlehem. He, her hidden Lord, has founded her and is always with her till He will come, the great Judge of the Last Day. And He is not only with her, but He is born again in the hearts of all "men of good will." His human Heart beats with love for all, for that Heart is the source and center of God's love for men. What tongue can tell adequately the wonders of that love; what voice can proclaim the depth of that abasement of Bethlehem? That manger has become the greatest throne that ever was or ever will be in the world; that stable is the palace of heaven's King. "Mercy and truth have met each other; justice and peace have kissed." [49]

[48] Is. xiv, 15-17. [49] Ps. lxxxiv, 11.

"Let us go over to Bethlehem" with the shepherds, "and let us see this word that is come to pass, which the Lord hath showed to us."[50] Let us do so with awe and humility. We see "the Infant lying in the manger," apparently helpless, with Mary and Joseph adoring Him. Let us learn our lesson upon our knees; He came to teach us that the road to heaven can be trodden only in humility, poverty of spirit, self-denial and purity and holiness of life. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not."[51]

He is stretching out His little hands to you, imploring you to receive Him and to profit by His example. Many rejected Him; many now do likewise; many are cold and languid and careless and regardless of all the blessings of the Incarnation. Will you reject His entreaties? Will you turn away from Him? Will you leave that manger and stable and return to a frivolous, light-minded and forgetful world? "As many as received Him, He gave them power to be made the sons of God."[52]

The trouble with the world is, at bottom, that it will not conform to the humility of the manger of Bethlehem. Humility is the seeing ourselves as we are, and when we see ourselves in the light that streams from the adorable Infant, we must acknowledge our littleness. St. Augustine says: "Do you wish to be great? Begin by being little. Do you think to raise up a lofty building? Then lay the foundation thereof in lowliness. The greater soever, and the more massive, be that which any man thinks to build, so much the deeper does he dig his foundation. And when the house is built, it towers heavenward; but he who lays the foundation goes down into the earth. The

[50] Luke ii, 15 [51] John i, 10-11. [52] *Ibid.*, i, 12.

building, therefore, is low before it is high, and after it is low it rises high to the roof."[53]

The lesson—the principal lesson—of the Incarnation is humility: "Humility goeth before glory," says the Book of Proverbs;[54] and the Mother of Christ says: "He hath regarded the humility of His handmaid; for, behold, from henceforth all generations shall call me Blessed."[55]

The best conclusion I can make is in the words of Pope St. Leo the Great: "Dearly beloved brethren, 'unto us is born this day a Saviour.'[56] Let us rejoice. It would be unlawful to be sad today, for today is Life's Birthday; the Birthday of that Life which, for us dying creatures, takes away the sting of death and brings the bright promise of the eternal gladness hereafter. It would be unlawful for any man to refuse to partake in our rejoicing. All men have an equal share in the great Cause of our joy, for, since our Lord, who is the destroyer of sin and of death, finds that all are bound under the condemnation, He is come to make all free. Rejoice, O thou that art holy; thou drawest nearer to the crown! Rejoice, O thou that art sinful; thy Saviour offers thee pardon! Rejoice also, O thou Gentile; God calls thee to life! For the Son of God, when the fulness of the time was come, which had been fixed by the unsearchable counsel of God, took upon Him the nature of man, that He might reconcile that nature to Him who made it; and so the devil, the inventor of death, is met and beaten in that very flesh which has been the field of his victory."[57] Amen.

[53] Sermon 10, On the Words of Our Lord.
[54] Prov. xv, 33.
[55] Luke, i, 48.
[56] *Ibid.*, ii, 11.
[57] St. Leo the Great, First Sermon for Christmas.

ON THE HOLY NAME OF JESUS

There is no other Name under heaven given to men, whereby we must be saved.—Acts IV, 12.

SYNOPSIS

The first great sermon of St. Peter.—Its effect on the people.—The miracle worked by St. Peter on the lame man.—The symbolism of the Holy Name.—The name Jehovah.—Whence came the Name Jesus?—Our Saviour fully exemplified His Name.—Figures of the Name in the Old Testament.—The power, sweetness and sanctity of the Holy Name.—St. Paul on the Holy Name.—The Church and the Holy Name.—St. Paul and the Holy Name.—St. Augustine and St. Bernard on the Name of Jesus.—Our obligations towards the Name of Jesus.—What it will do for men.—Disrespect of the Holy Name.—Final Exhortation.

THE noble and wonderful address recorded by St. Luke in the Acts of the Apostles was the first great sermon and apology given by St. Peter, the head of the Apostles, to the assembled council of the Sanhedrin at Jerusalem. An open challenge was given; an authoritative question was asked by the chief religious teachers of Judaism, and the challenge was taken, and an authoritative answer given by the chief religious teacher of Christianity. One day shortly after our Lord's ascension into heaven, two of the Apostles, Peter and John, are entering the Temple of Jerusalem at the hour of public prayer. Many persons are going towards and coming from the Temple. A wonderful event occurred before the eyes of all. "A certain man who was lame from his mother's womb, was carried; whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of them that went

into the Temple. He, when he had seen Peter and John about to go into the Temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none; but what I have I give thee: In the Name of Jesus Christ of Nazareth arise and walk. And, taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he, leaping up, stood and walked and went in with them into the Temple, walking and leaping and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the Temple, and they were filled with wonder and amazement at that which had happened to him."[1]

This event is narrated by St. Luke, and the scene is painted by him in strong, clear, undying colors that will last till the end of time. And then the people began to crowd around the Apostles, "greatly wondering. But Peter, seeing, made answer to the people: Ye men of Israel, why wonder you at this? Or why look you upon us as if by our strength or power we had made this man to walk? The God of Abraham and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God hath raised from the dead, of which we are the witnesses. And in the faith of His Name this man,

[1] Acts iii, 2-10.

whom you have seen and known, hath his Name strengthened; and the faith which is by him hath given this perfect soundness in the sight of you all."[2] The two Apostles are arrested and imprisoned, and the next morning are brought before the high priest and the council gathered together. They are asked the question: "By what power, or by what name have you done this? Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole: Be it known to you all, and to all the people of Israel, that by the Name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him, this man standeth here before you whole. This is the stone which was rejected by you, the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."[3]

This is the first great fearless apology, the first model sermon and exemplar of all Christian sermons and apologetics, from that day unto ours. It was uttered by the head of the Christian Church —the first Pope; it was the challenge to Judaism, and to all subsequent heresies, and was given to prove the power and efficacy of the Holy Name of Jesus. It was full of courage and bravery of the highest order, for the man who spoke thus, was in the power of those who crucified the Son of God and could have done the same to him. He gives authoritative notice of the future policy of the Church, in declaring that Jesus is the Eternal Son of God and that all men must be saved by His Holy Name.

[2] Acts iii, 11-16. [3] Acts iv, 7-12.

The judges tried to entice the Apostles into silence, and strove to induce them to preach no longer in that Holy Name. But the answer is the same as that always given by the Church to a bullying, time-serving world from that day to this: "We cannot but speak the things which we have seen and heard."[4]

The Name of Jesus expresses the mystery of the faith which she is commissioned to communicate to an unbelieving world. If such a wonderful miracle was worked by St. Peter through the power of that Holy Name, what may be expected by its invocation in the Church throughout all time? If the lame man was healed and made whole by the power of that Name as regards his body, what wonders may be hoped for by its power in healing and making whole the souls of men? For the Name itself means a Saviour, and it was given to our divine Lord to signify His office of Saviour and Redeemer of the human race. The angel that appeared to Joseph brought the Name from Heaven: "Thou shalt call His Name Jesus. For He shall save His people from their sins."[5]

The Eternal Father had decreed that His only-begotten Eternal Son should become Man for the redemption of the world, and with this decree was associated that Name which was to symbolize His mission on earth. That Name is eternal, for the decree is eternal. Whenever God imposed a name on anyone it always signified some office or calling intended by Him for that person. Thus Adam named his wife; thus the Patriarch Abraham's name was changed; also that of his wife Sarah; also their son's name Isaac was specially given, and the name of their grandson Jacob was changed into that of Israel. Christ our Lord changed the name of Simon, the son of John,

[4] Acts iv, 20. [5] Matt. i, 21.

into the name of Peter, to signify that he was the rock upon which the Church is built; the name of the great St. Paul was formerly Saul.

Men have been always anxious to know God's Name. When Moses asked the Lord God to give him His Name so that he could tell the children of Israel by whose authority he was to deliver them from the slavery of Egypt: "God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you."[6] That Name, then, means the One who is eternal, who has no past or future, who is the Eternal Present, being itself independent and self-existent.

The modern equivalent of the Name, whose real pronunciation is lost, is Jehovah. That name was one of great awe, majesty and power. The Jews had such fear of it that the high priest alone was allowed to pronounce it once in the year and that within the Sanctuary. They never wrote it out fully in the Sacred Books, so that in the course of time the real Name was lost. The whole of the Old Law was a reign more of fear, of majesty and of power, than the New Law. In the Old it was Jehovah the Powerful; in the New it is Jesus the Saviour.

And when the fulness of time came, when the Son of God was to redeem mankind, the Name signifying His office was given to Him from Heaven. As of old when the leader of the Jewish people led them from out the desert into the land of Canaan promised them by Almighty God, the name of this man selected for this purpose was prophetic; it was no other than Joshua, which is the same name as Jesus. This leader's name was changed from Osee, to give us to understand that he brought the people into the Promised Land;

[6] Ex. iii, 14.

so Jesus does the same thing. The world is the desert, the Promised Land is heaven, the Leader is Jesus Christ, of whom all others were only the types or figures: "For a Child is born to us . . . And His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace."[7] The Name was told by Gabriel: "Behold, thou shalt conceive in thy womb and thou shalt bring forth a Son, and thou shalt call His Name Jesus."[8]

In honoring a name we honor all it implies and stands for. The mere sound of a name contains nothing; it is the idea back of it that gives it force and meaning. We have names for the persons and things around us, and by that means we come into contact with them, or use them for our needs. Were we not to adopt this method, there would be an end of human intercourse, or, at least, great confusion. The greatest name of all is the Name of God. Our Lord fulfilled the office and work implied in His Name. For He was the One who alone could bring redemption to the world. The power of that Name is revealed both in the stable of Bethlehem, and on the cross of Calvary. The bearer of that Name came to redeem the world from the slavery of Satan, and bring it back to the liberty of God. He offered Himself to His Eternal Father as the price of our redemption and as a Victim for the sins of the world. That Name was over the cross upon which He died: "And they put over His head His cause written: This is Jesus, the King of the Jews."[9]

The sacrifice of the cross is of infinite value before God because Jesus is the Eternal Son of God, offering Himself in His human nature to His Eternal Father. And it is of universal efficacy for all men because Jesus is able to atone for the

[7] Is. ix, 6. [8] Luke i, 31. [9] Matt. xxvii, 37.

sins of all by reason of His equality with His Eternal Father. Those who had gone before Him were saved through faith in the future Redeemer, and those who came after Him are saved by reason of His coming and death. He thus is the Saviour of all men who wish to apply to their souls the wonderful merits and copious graces gained through the cross. It is this glorious Name which has saved us because He who bears it "humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all other names: That in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." [10]

By this text of St. Paul the glory of the sacred Name is expounded. In it is contained the whole mystery of Redemption, by which God is honored and man is freed. For who is it that bears this Name? It is the Eternal Son of God, "whom He hath appointed heir of all things, by whom also He made the world; who being the brightness of His glory and the figure of His substance and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high." [11] Although He is the equal of the Father and the Holy Ghost, being the Second Person of the Adorable Trinity, and "who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man." [12] He took the Holy Name of Jesus to fully typify

[10] Phil. ii, 8-11. [11] Heb. i, 2-3. [12] Phil. ii, 6-7.

what He came on earth to do—namely, to be our Saviour.

In the Old Testament our Blessed Saviour was prefigured by men who, on account of their virtues, or by being appointed by God, rescued the Jews from captivity or some other calamity. But these were merely shadows or types of Him who alone really fulfills the office and fully performs what the Holy Name signifies. He came to deliver not only the Jews, but all men from the slavery of the devil, and He fully accomplished His task. As St. Bernard very beautifully says: "My Jesus bears not that Name as others have borne it before Him, as a vain and empty title. It is not in Him the shadow of a great Name, but the very meaning of that Name. That His Name was revealed from Heaven, is attested by the Evangelist, where it is written, 'which was called by the angel, before He was conceived in the womb.'

"After Jesus was born, men called Him Jesus, but angels called Him Jesus before He was conceived in the womb. The one Lord is the Saviour of angels and of men; of men, since His Incarnation; of angels, from the beginning of their creation." [13]

Venerable and renowned to us are the names of men who have distinguished themselves by their sanctity, their learning, their heroism. The Church of God perpetuates their names for all time, and in civil life the names of great men are handed down from generation to generation for the admiration and emulation of citizens. This is as it should be, for great names have a mighty power in Church and State.

But what is the sanctity, the heroism, the learning of all men compared with the holiness, heroism and knowledge of Jesus the Son of God? In this

[13] First Sermon on the Circumcision.

Name are summed up the whole doctrine and history of salvation. How God would save men, how we have our belief in the mysteries of the Christian Church and how through it all blessings, graces and sacraments. Who is God made Man? The answer is Jesus. God is indeed everywhere; we see Him in the heavens, and on the earth. We know Him through the wonderful laws governing all things: we come into hourly, daily contact with Him in the things around us. And He vouchsafed to become Man, and in doing so took the Name of Jesus and so the Name of God in the Christian dispensation—the Name of the Second Person of the Adorable Trinity is Jesus. He is the One who will judge every individual at death and will be the Judge of all the sons of Adam on the Last Day. He is the One who founded the Church and who said to His Apostles: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations."[14] He contains in Himself all power, all grace, all salvation. "All things were made by Him; and without Him was made nothing that was made. In Him was Life, and the Life was the Light of men. . . . And of His fulness we all have received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ."[15]

What was the charity of a St. Vincent de Paul, the meekness and gentleness of a St. Philip Neri, the burning love for souls of a St. Augustine, or a St. Francis Xavier, compared with the charity, the meekness, the burning love for souls of Jesus? He was the only one who could truthfully say: "Learn of Me, because I am meek and humble of Heart; and you shall find rest to your souls."[16] He was the only one whose heart truly was aflame with love for men. "I am come to cast fire on

[14] Matt. xxviii, 18-19. [15] John i, 3-4; 16-17. [16] Matt. xi, 29.

the earth: and what will I, but that it be kindled? And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?'' [17]

If I could possibly put into one the holiness and love of all the angels, and of all men who were lived or will ever live, it would be infinitely less than the holiness and love of Jesus the Saviour of men. Their holiness and love are finite, that of Jesus is infinite. It knows no limits, no bounds, and embraces all times, and all men. Truly has He shown this by becoming Man, wonderfully has He exemplified it by His life on earth, and surely has He shown it by His death upon the cross. He died for all—even those who injured Him the most. He died for His very executioners, and for those who shouted for His blood. Surely, there is no comparison between His love and that of the saints who went before Him. As well might we compare a grain of sand with the seashore, or a drop of water with the immense oceans.

The Name of Jesus is holy by reason of its origin, and on account of Him who bears it. It came from Heaven directly, and it is the Name by which we know the Eternal Son of God in the flesh. Is it any cause for wonder, then, that it should be honored above all other names, and glorified and praised by angels and men?

Oh! what a world of thought is opened to the mind of him who reflects on the power, the sweetness, the efficacy of the Holy Name of Jesus. How many times was that Name pronounced by His Mother Mary with tenderness and love! She often crooned Him as a baby to sleep, mingling the Name of her Son with the old lullabies of Israel. And as baby and man He grew up with her; she often lovingly pronounced His Name in

[17] Luke xii, 49-50.

their quiet Nazareth home. And when she would look upon Him, and notice with a mother's pride how each day He became more beautiful and how her Boy grew as the years sped past and when she listened to His dear voice and looked into His loving eyes, she thought of the time when He would leave her, and go out from that beloved home, and be derided by men, and finally crucified. Her heart almost broke and her eyes filled with tears, and she lovingly called for strength upon her Son's Name.

That Name she knew, oh! so well; that Name was strength to her soul and balm to her breaking heart. The thought of that Name brings to mind the power of the devil overcome, Heaven opened to us, and its graces showered down upon us in abundance.

Can we pronounce that Name without being inspired with the most lively hope in the goodness and mercy of God, who came down from His eternal throne of glory to save us and when doing so assumed that significant Name? Most consoling are the thoughts which that Name brings to our mind; sweet and loving are the emotions which it awakens in the Christian's heart. With this Name is connected all that is good, all that is holy, all that is loving. All that we have, all that we believe, all that we hope for in time and eternity comes to us through Him that is Jesus. He is the source, the center, the circumference of faith, of hope and of love, and all is bound up in the meaning of His Name, for He is the Saviour of men.

The Church, ever mindful of her Founder's glory, and of all that His Holy Name means to her, has instituted a special feast in its honor, and praises God for all the graces and blessings that flow to her from it. She calls upon her children

to venerate and love that Name, to bow their heads in reverence whenever they pronounce it or hear it mentioned by others.

The great Apostle of the Holy Name was St. Paul, for he never tires of repeating it over and over again, in his epistles. So much love had he for it, that he mentions it two hundred and nineteen times in his writings alone. How much oftener must it have been on his lips in prayer, and in the sermons whose records we have not? It was engraven on his heart, and it made that heart heroic and conformed it to the Heart of Jesus.

The words that He used to the Corinthians were the mark of all His preaching, and express His character: "I judged not myself to know anything among you, but Jesus Christ and Him Crucified." [18] And he sums up his whole life in these words to the Galatians: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." [19]

The same love for the Holy Name burned in the hearts of St. Peter, St. John and the other Apostles. They preached the Holy Name everywhere, and on all occasions, even at the risk of their lives. They were "charged that they should not speak at all in the Name of Jesus. . . . And they indeed went from the presence of the council [of Jerusalem] rejoicing that they were accounted worthy to suffer reproach for the Name of Jesus. And every day they ceased not, in the Temple and from house to house, to teach and preach Christ Jesus." [20]

Is it any wonder, therefore, that the Church has appointed a special day in the calendar of her feasts to the honor and veneration of that

[18] I Cor., ii, 2. [19] Gal. vi, 14. [20] Acts v, 40-42.

Holy Name? Even in the lifetime of the Apostles we find their immediate disciples publicly calling upon the Holy Name of Jesus, in trial and martyrdom. When the holy deacon St. Stephen was put to death, his last prayer was, "Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge." [21] The deacon St. Lawrence, as he lay broiling on the gridiron, prayed: "O Lord Jesus Christ, God of God, have mercy on me Thy servant." [22] St. Ignatius, the bishop, martyr, constantly calls upon the Holy Name. It was that Name which strengthened them in their agony, which strengthened all the martyrs to give up their lives in agony and torture, and prefer to lose everything in this world rather than abandon Him who bears it.

In several places of the New Testament we read that the Apostles and Disciples cast out devils from possessed persons by the invocation of the Holy Name. The history of the Church and the lives of the saints are filled with numerous instances showing how powerful that Name is in casting out the demon, and how well it was used for that purpose. For it is a saving Name, it protects us against the snares and temptations of the devil, it is the terror of hell, and when it is invoked, the powers of darkness tremble and are put to flight. "And it shall come to pass," says Joel the prophet, "that everyone that shall call upon the Name of the Lord shall be saved." [23]

And St. Peter assures us: "Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved." [24]

In all her exorcisms the Church uses the Holy Name, for the power of Christ is so great that

[21] Acts vii, 58-59. [22] Acts of Martyrs. [23] Joel ii, 32. [24] Acts iv, 12.

the evil spirits fall powerless before Him and cannot stand even the mention of His Name: "Holy and terrible is His Name" [25] to them. And we, too, if we fight against the devil, armed with the sword of that Name, we shall surely overcome him. There is no more powerful means of resistance to the attacks of hell than the invocation of that Name. Who is there who is not conscious of the fact that the greatest temptations are overcome by calling upon the Name of Jesus? The reason we fall is because we neglect to call upon that Name. If we fight against the devil in the Name of Jesus, Jesus will fight for us, and the devil will be put to flight. The prophet David cries out: "Let them trust in Thee who know Thy Name; for Thou has not forsaken them that seek Thee, O Lord." [26]

It is in this Name that the Church administers all her sacraments, and it is by Him who bears it that these same sacraments were given to her, and receive their efficacy. Through that Name we receive forgiveness of sin and can say with David: "For Thy Name's sake, O Lord, Thou wilt pardon my sin; for it is great." [27]

In that Name we receive the Holy Eucharist, which is to us a pledge of eternal life. That Name contains all good things for time and eternity. All the blessings poured out upon the human race come by reason of that Holy Name of our Saviour Jesus Christ. He himself assures us that we shall obtain whatever we ask in His Holy Name: "Whatsoever you shall ask the Father in My Name, that will I do; that the Father may be glorified in the Son. If you ask Me anything in My Name, that I will do." [28] And, again, He says: "Where there are two or three gathered together in My Name, there am I in the

[25] Ps. cx, 9. [26] Ps. ix, 11. [27] Ps. xxiv, 11. [28] John xiv, 13-14.

midst of them."[29] Hence it is, that the Church concludes all her prayers in the Name and through the merits of Jesus Christ our Lord—yes, in the Name of Him who was scoffed at in the streets of Jerusalem, in the Name of Him who was treated as a fool, in the Name of Him to whom Barabbas the robber was preferred, in the Name of Him who hung naked, bleeding and dying upon the cross of shame, an object of scorn to men.

It was that Name which nerved the martyrs in their tortures; it was that Name that sent forth zealous missioners to the farthest parts of the earth, and that continues to do so up to the present hour. It is that Name which gives consolation in all afflictions, that Name which made St. Paul bear all his sufferings and trials, and strengthened him to become the great doctor of the Gentiles: "For this man is to Me a vessel of election, to carry My Name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for My Name's sake."[30]

And St. Paul bore that Name engraven in his heart, and he carried that Name before "the Gentiles and kings and the children of Israel."

He himself was converted by the very Name of Jesus—"Saul, Saul, why persecutest thou Me? Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. . . . And he, trembling and astonished, said: Lord, what wilt Thou have me to do?"[31] This is the great saint who tells us: "All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Him."[32] And he brings this advice into the commonest and most necessary things of life: "Whether you eat

[29] Matt. xviii, 20. [30] Acts ix, 15-16. [31] *Ibid.*, ix, 4-6. [32] Col. iii, 17.

or drink, or whatsoever else you do, do all to the glory of God.'' [33]

Whatever is done in that Holy Name and for the sake of Him who bears it, is very pleasing to God. In the words of St. Bernard: ''To preach it, is to give light; to think of it, is to feed the soul; to call on it, is to win grace and unction. Let us take it point by point. What, think you, made the light of faith so suddenly and so brightly to shine in the whole world, but the preaching of the Name of Jesus. Is it not in the light of this Name that God has called us into His marvelous light, even that light wherewith we, being enlightened and in His light seeing light, Paul says truly of us: 'You were heretofore darkness, but now light in the Lord.' [34] This is the Name which the Apostle was commanded to bear before the Gentiles, and kings and children of Israel, the Name which he bore as a light to enlighten his people, crying everywhere: 'The night is passed, and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly, as in the day.' [35] He pointed out to all that candle set upon a candlestick, preaching in every place, Jesus and Him crucified. How that Name did shine forth and dazzle every eye that beheld it when it came like lightning out of the mouth of Peter to give bodily strength to the feet of the lame man and to clear the sight of many a blind soul! Did he not cast fire when he said: 'In the Name of Jesus Christ of Nazareth, arise and walk!'?

''The Name of Jesus is not a Name of light only, but it is meat also. Do you ever call it to mind and remain unstrengthened? Is there anything like it to enrich the soul of him that thinks of it? What is there like it to restore the fagged

[33] I Cor., x, 31. [34] Eph. v, 8. [35] Rom. xiii, 12-13.

senses, to fortify strength, to give birth to good lives and pure affections? The soul is fed on husks if that whereon it feeds lack seasoning with this salt. If you write, you have no meaning for me if I read not of Jesus there. If you preach or dispute, you have no meaning for me if I hear not of Jesus there. The mention of Jesus is honey in the mouth, music in the ear, and gladness in the heart. It is our healing too. Is any sorrowful among you? Let the thought of Jesus come into his heart, and spring to his mouth. Behold, when the day of that Name begins to break, every cloud will flee away, and there will be a great calm. Does anyone fall into sin? Does anyone draw near to a hopeless death? And if he but call on the life-giving Name of Jesus will he not draw the breath of a new life again?" [36]

St. Augustine also cries out: "For this Name, according to Thy mercy, O Lord, this Name of my Saviour Thy Son, had my tender heart, even with my mother's milk devoutly drunk in and deeply treasured; and whatsoever was without that Name, though ever so learned, polished, or true, took not entire hold of me." [37]

Such is the love that the great St. Bernard had for the Holy Name; and his words are words of fire, exhorting all of us to have the same love for that Name. It is the mark by which we are distinguished, it is the Name over the holy cross that ought to be ever in love in our hearts, and on our lips; it is the same Name that should be honored throughout the world. "According to Thy Name, O God, so also is Thy praise unto the ends of the earth; Thy right hand is full of justice." [38]

If we wish to be saved, we must honor the

[36] St. Bernard, 15th Sermon on the Canticle of Canticles.
[37] St. Augustine, "Confessions," Bk. III, Sec. 4.
[38] Ps. xlvii, 11.

Holy Name, because it is the Name of Him who died to save our souls. It requires grace to love and honor this Name, for St. Paul says: "No man can say The Lord Jesus, but by the Holy Ghost."[39] That is, we cannot have respect for this Holy Name, we cannot pray through and by it unless the Holy Ghost give us the grace. Then, we ought to beseech God that we may always have that Holy Name in prayer upon our lips. We must call upon it in trial, temptations and sorrow, as well as in triumph and joy. Let us do as David did: "I met with trouble and sorrow and I called upon the Name of the Lord."[40] True devotion to the Holy Name consists in co-operation with Him in the all-important affair of salvation. If we love the Name of Jesus, we must do what He commands. An empty calling upon the Lord's Name will not do us any good unless we live good lives, for He Himself says: "Not everyone that saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven."[41] We must show our reverence for the Holy Name by a Christian life. He is the Redeemer, we are redeemed by Him; He is the Saviour, we are the saved. That Holy Name is blasphemed by Jew and Gentile. It is brought down in cursing and swearing, in sobriety and in drunkenness, on the streets and in the houses, in homes and in brothels. Let us make some atonement for all this by frequently invoking it in prayer and praise. If we give ourselves to this habit it will always be with us in temptations, as well in sorrow as in joy and gladness, and that Name will be the last in our thoughts and the final sound upon our lips before we shall be ushered into the presence of Him who bears it.

[39] I Cor., xii, 3. [40] Ps. cxiv, 3-4. [41] Matt. vii, 21.

As is said in the "Imitation of Christ": "To be without Jesus is a grievous hell; to be with Jesus, a sweet paradise. If Jesus be with you, no enemy can hurt you. He who finds Jesus finds a good treasure, yea, a good above all other goods! And he who loses Him, loses—ah, so much—yea, more than the whole world. He who lives without Jesus is very poor; he who is well with Jesus is most rich." [42]

If the only-begotten Son of God merited His Name by His sufferings and death, how can we flatter ourselves that we love that Holy Name unless we participate in His sufferings and humiliations? Let us use all the power of our soul and all the faculties of our mind in giving honor to that Holy Name. Let it be imprinted on our heart and influence our every action. Let us oppose ourselves with all our strength to the daily increasing liberty of profaning it. What grief, what horror must not strike the heart of the true lover of Jesus to hear that Name at which the devils in hell tremble and the angels in heaven bow down in adoration, outraged, blasphemed, insulted by impious, daring tongues, yes, even by those who call themselves Catholics and profess to follow Christ! St. Bernard thus sings in praise of the holy Name:

"Jesu! the very thought of Thee
With sweetness fills my breast!
But sweeter far Thy face to see
And in Thy presence rest.

"Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest Name,
O Saviour of mankind!

"O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek! [43]

[42] Bk. 2, C. 8.

[43] Vespers Hymn of Feast.

Let me finish with the words of St. Paul, and beg God "That the Name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God, and of the Lord Jesus Christ."[44] Amen.

NOTE: In a note at the foot of page 180, Vol. I, of his *Essays on Various Subjects,* Cardinal Wiseman, commenting on Matt. xxvii, 17, has the following: "From ancient MSS. and other sources, it would appear that Barabbas bore the same name as He, with whom he is impiously compared; a name, at that period not uncommon, but now only to be pronounced with deep reverence and tender love. Out of these feelings the robber's praenomen has been dropped from the text: which, with it inserted, would now make one shudder. Pilate's description of our Lord, 'who is called,' etc., thus becomes more natural."

According, then, to the learned Cardinal the full text of Matt. xxvii, 17, should be: "They, therefore, being gathered together, Pilate said: Whom will you that I release to you, [Jesus] Barabbas, or Jesus that is called Christ?" To what degradation did our divine Lord submit!

[44] II Thess., 1-12.

ON THE SACRED HEART OF JESUS

I am come to cast fire on the earth: and what will I, but that it be kindled?—Luke XII-49.

SYNOPSIS

The love of God.—Our Saviour came on earth to kindle it.—It was almost extinguished in the heart of man.—The Chosen People.—The symbolism of men applied to God's Heart.—St. Paul and the Sacred Heart.—The Heart of Jesus Christ, the Heart of God.—The different devotions in the Church.—Cardinal Newman on them.—Protestants and unbelievers in their view of these devotions.—St. Augustine on the piercing of the Sacred Heart.—The Church proposes for our adoration the Sacred Heart. History of this devotion.—The opposition to it.—The final triumph.—What is the devotion to the Sacred Heart?—What the Sacred Heart stands for.—Father Faber on devotion to the Sacred Heart.—Religion and Society and the Sacred Heart.—It fills all our wants.—What are we doing to show our love?—The heart of man.—Personal, loyal love for the Sacred Heart.—Practical advice to all.—Newman on personal, intimate union with Christ.—Frequent Communion.—Final Prayer.

THE fire of which our Blessed Saviour speaks is that of the love of God. To kindle it and cast it upon the earth in the hearts of men was the reason of His coming. For thousands of years the great bulk of the human race had allowed this fire to grow cold, and even to die out altogether in their lives. The love that God kindled in the heart of the first man was quenched by the primeval transgression, by the mortal sin of disobedience, and although it was forgiven and the fire began to burn again, yet was the flame very sickly and the warmth very meager. As time went on, the original sin worked its sad effects in the hearts of men until the flood came as a punishment: "And the earth was corrupted be-

fore God, and was filled with iniquity."[1] And later on, we see the unnatural sins of Sodom and Gomorrha, and of other peoples, and the crimes and idolatries of ancient nations all mounting up as a pyramid to the throne of God. Truly, the fire of God's love was almost extinguished in the human race—He kept it alive in comparatively few, the ancient patriarchs of the line of Seth, down through Abraham and Moses and the Chosen People. And at times His People fell away from God's love into frightful sins of lust and idolatry, and the fire of His Love was at times almost destroyed. Yet He bore with them and cautioned them, and through loving punishment sought to enkindle and keep alive this fire. Finally towards the end of the career of this people, their leaders had so destroyed the law of Moses that it was wholly perverted, turned from its original meaning into simply traditionalism and formalism. "Woe to you Scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness."[2] They took away the God-given freedom of the law of Moses, and loaded down the people with the burdens of their human laws and formalism. "Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers."[3] When God was, as it were, tired of it all, He sent his only-begotten Son to remedy the terrible faults of the human race. Nearly all had sunk down with lust, idolatry or mere formalism, and the fire of God's love was about extinguished on the earth.

He came, He enkindled it, He blew upon the dying embers the breath of His love, and the glow came once more, and the flames burst forth. He

[1] Gen. vi, 11. [2] Matt. xxiii, 25. [3] Luke xi, 46.

founded a Society to continue His work, and that flame has never since died out in the hearts of men. This is the fire that He came to cast on the earth, this is the enkindling for which His Sacred Heart yearned.

This Sacred Heart throbbed in His bosom and burned with pulsations of infinite love for men. It is the Heart of the Second Person of the Adorable Trinity, the Heart of Jesus Christ the God-Man.

All through the Old Testament the heart was looked upon as the seat of the will, and as the center of courage, grief, love and forgiveness. And the same can be said of the New Testament. The Jews transferred this idea to God and gave Him a heart which in human language they made the source of His love and forgiveness. It is true that they made mention of the bowels, but by that comprehensive word they certainly included the heart: David cries out to the Lord: "Remember, O Lord, Thy bowels of compassion; and Thy mercies that are from the beginning of the world";[4] Isaias the prophet prays: "Look down from heaven, and behold from Thy holy habitation and the place of Thy glory: Where is Thy zeal, and Thy strength, the multitude of Thy bowels, and of Thy mercies? They have held back themselves from me."[5] And Jeremias thus speaks of the Lord: "Surely, Ephraim is an honorable son to Me; surely, he is a tender child: for since I spoke of him, I will remember him. Therefore are My bowels troubled for him: pitying, I will pity him, saith the Lord."[6]

And in the New Testament, St. Luke records the canticle and prophecy of Zachary, the father of John the Baptist, in which he foretells the greatness of his son: "through the bowels of the

[4] Ps. xxiv, 6. [5] Is. lxiii, 15. [6] Jer. xxxi, 20.

mercy of our God, in which the Orient from on high hath visited us."[7] St. Paul tells the Philippians: "For God is my witness, how I long after you all in the bowels of Jesus Christ."[8] The first great Christian propagator of the devotion to the Sacred Heart of Jesus was St. Paul, for he loved his Master with an intense personal love, and that love was poured out upon his soul from that Sacred Heart; St. John Chrysostom says: "The heart of Paul was the Heart of Christ."

The foundation for the devotion to the Sacred Heart is laid in the fact of the Incarnation. God became Man, and in doing so He assumed human nature like our own: "It behoved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest before God, that He might be a propitiation for the sins of the people."[9] He was truly Man, and as such His human Heart was an organ in His body necessary for life. The heart of any man is a muscular propulsive organ receiving and expelling the blood through the body; it is absolutely necessary for the life of the human being, and when it ceases to work, death ensues. This function the Heart of Christ performed as a merely natural action, but of this we are not now concerned.

The Heart of Christ was not the heart of simply an ordinary man, it was the organ of the human life of the Eternal God, consequently the Heart of Christ was the Heart of God. As such, it is worthy of all the adoration that we give to Christ Himself, the Eternal Son of God.

From the very beginning the Church has always adored her Divine Founder as God: She has proposed under one aspect or another His adoration by her children. At one time it is the

[7] Luke i, 78. [8] Phil. i, 8. [9] Heb. ii, 17.

devotion to the Holy Face of our Lord, so mournful, so beautiful, and so benign: at another her love is directed to His five Sacred Wounds, the emblems of His Passion and Death, and of our Redemption. But above all, does she exhibit His Sacred Heart to us as the pledge of His love, and the source of all our spiritual life. The devotions in the Church are, as it were, a garden of beautiful flowers. She throws open this garden to the use of her children; one may pluck one flower, another may like a different one, each has his choice, and all are satisfied. As her feasts vary from season to season, and even from day to day, so does she take different aspects in the life of her Founder and hold them up for the edification and example of her children. And so, although she never forgets anything concerning our Saviour, but treasures it up in her divine consciousness, yet as time progresses she develops her devotions and brings out her mind. She has never lost one tittle or iota of the original revelation and has developed it as time went on, and necessity demanded it. It is well said by Cardinal Newman: "The energetic, direct apprehension of an unseen Lord and Saviour has not been peculiar to Prophets and Apostles; it has been the habit of His Holy Church and of her children, down to this day. Age passes after age, and she varies her discipline, and she adds to her devotions, and all with the one purpose of fixing her own and their gaze more fully upon the Person of her unseen Lord. She has adoringly surveyed Him, feature by feature, and has paid a separate homage to Him in every one. She has made us honor His Five Wounds, His Precious Blood, and His Sacred Heart. She has bid us meditate on His Infancy, and the acts of His Ministry; His Agony, His Scourging, and His Cruci-

fixion. She has sent us on a pilgrimage to His Birthplace and His Sepulcher, and the Mount of His Ascension. She has sought out and placed before us, the memorials of His Life and Death; His Crib and Holy House, His holy Tunic, the Handkerchief of St. Veronica, the Cross and its Nails, His Winding Sheet, and the Napkin for His head."[10]

Among those who take the Bible alone as their faith, and its standard, such devotions of the living traditional Church are looked upon as rhapsodical effusions, and heretical excrescences. They confine themselves to the dead letter of the Bible, and in consequence have not the living warm faith and devotion of the Church. The words of St. Paul are surely true in this case: "The letter killeth, but the spirit quickeneth."[11] Those outside the Church do not catch the spirit, and, not doing so, they ignorantly blame her and find fault with the warmth of her devotions. Of all the devotions in the Church, after that to the Blessed Sacrament the adoration of our Divine Lord's Sacred Heart is the most prominent and the greatest. I said, after that of the Blessed Sacrament, but it is practically the same adoration.

In one form or another this devotion is as old as the Church. It began on Calvary when our Saviour's Heart was pierced by the spear of the centurion, "and immediately there came out blood and water. And he that saw it, hath given testimony; and his testimony is true."[12] St. Augustine in a sermon says this of the piercing of our Lord's Heart: "One of the soldiers with a spear laid open His side, and forthwith came there out blood and water. A suggestive word was made use of by the evangelist, in not saying 'pierced,' or 'wounded' His side, or anything else, but

[10] "Occasional Sermons," p. 40. [11] II Cor., iii, 6. [12] John xix, 34-35.

'opened,' that thereby, in a sense, the gate of life might be thrown open, whence have flowed the Sacraments of the Church, without which there is no entrance to the life which is the true life. That blood was shed for the remission of sins; that water it is that makes up the health-giving cup, and supplies at once the laver of baptism and water for drinking. This was announced beforehand, when Noah was commanded to make a door in the side of the Ark, whereby the animals might enter which were not destined to perish in the Flood, and by which the Church was prefigured." [13]

Christ died of a broken Heart, and the blood and water that came were a sign that dissolution of the body did not come to the Conqueror of death. That blood and water are symbols of the sacraments of Baptism and of the Holy Eucharist, and both came from the love of the Sacred Heart for us. As has been said, the different festivals of the Church have for their object the Holy Trinity, Jesus as the God-Man, or some Saint, and so the object symbolized by the Sacred Heart is the charity or love of God for man. And why is His Heart taken for this symbol? Because His Heart was the motive power of His human life, and sensibly felt the love of the Godhead for us.

If in the Old Testament God threatened Heli the priest on account of his defections: "I will raise Me up a faithful priest, who shall do according to My Heart," [14] how much more can it be said that the very real Heart of Christ was affected by motions of love.

Thus it is, that in these latter times the Church proposes for our consideration the love of Christ, and gives us as the natural object of that love, His Sacred and Adorable Heart. In doing this,

[13] Sermon 120, on St. John's Gospel. [14] I Kings, ii, 35.

she is carrying out the express desire of her Founder.

In the seventeenth century there lived a nun in the Visitation Convent at Paray-le-Monial, in the diocese of Autun, in France, whose name was Margaret Mary. She was a very holy woman, a model of submission, wisdom and penance. One day during the octave of Corpus Christi she was in adoration before the Blessed Sacrament, when our Lord appeared to her, showing her His Adorable Heart. "Behold this Heart," He said to her, "which has loved men so much that it has spared nothing, but gone on even to the wasting and consuming of Itself in order to let them see Its love. In return I receive nothing from most people but ingratitude, which appears in the contempt, the irreverences, the sacrileges, and the coldness they have heaped on Me in this Sacrament. But what is still more painful to Me is that hearts consecrated to Me treat Me thus. Wherefore, I ask thee that the first Friday after the octave of the Blessed Sacrament be consecrated as a special festival to honor My Heart, by making It a solemn reparation, and by communicating on this day with the intention of atoning for the unworthy treatment that It has received while It has been exposed on altars." [15] From this language one would think that Christ was depending upon this nun, but the ways of God are not our ways: "For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts." [16]

It was to spread this devotion and so prove His power and love that he selected this weak

[15] "Life of St. Margaret Mary," by Archbishop Languet, of Sens.
[16] Is. lv, 8-9.

instrument: "But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong." [17]

He promised her that abundant graces would be given to all those who would devote themselves to His Sacred Heart, and that It would be the means of uplifting the world.

As usual, the works of God were contradicted by the world. She was treated as a dreamer and visionary. What power or prestige had she to offer? Who was she but an unknown nun in a secluded and humble monastery? Who ever heard of such a thing? Does this fanatical nun attempt to teach a new doctrine and overturn men's minds? Contempt, mocking, penances, all kinds of annoyances were tried, but nothing could change her mind nor make her withdraw her revelations. She knew that God had commissioned her, and well might say: "We cannot but speak the things which we have seen and heard." [18] The Jansenists, the pests of the Church, who took the very sacraments and so twisted them that people would not receive them, were the ones who raised the fiercest opposition. Even the bishops of the Church remained in suspense until a further revelation of the will of Heaven should be given. God allowed the nun to die in her convent before the devotion began to be spread, for He called her to Himself on the 17th of October, 1690, and today that humble nun of the Visitation Order, Margaret Mary, is a canonized Saint, and her name is associated with this devotion and known throughout the world. She conquered, or rather Christ conquered, for many wonders were worked while men were squabbling. The will of Heaven prevailed, and that will found

[17] I Cor., i, 27. [18] Acts iv, 20.

its echo in the infallible statement of the Church. Seventy-five years, a good while as men look at it, had elapsed since the death of St. Margaret Mary, and the holy Pope Pius VI gave his authoritative sanction to the devotion and condemned those who opposed it.

It now began to spread throughout the world; societies, confraternities, sodalities were erected in its honor, and the face of society began to change. Dioceses, countries, governments were dedicated to the Sacred Heart.

Finally, by an Encyclical on the 25th of May, 1899, Pope Leo XIII ordered and directed that the whole human race by a solemn act be consecrated to the Sacred Heart of Jesus. And lastly, as the crowning of the work, the holy Pope Pius X threw open the Tabernacle door that all men of good will and right disposition might come frequently to the Sacred Heart and the Holy Eucharist. Jansenism and Modernism raised their hydra heads to throw their poison, but their fangs were extracted and their anger was futile.

And now as to the Sacred Heart Itself: as has been already said, it must be noted, to avoid all misrepresentation, that the Heart Itself must not be separated from the Sacred Humanity, but must be united with the body of the God-Man. Jesus Christ is the Eternal Son of God, and His Heart is the Heart of God, therefore it is to be worshiped and adored as such. We do not separate the holy face, nor the five wounds from the body of Christ, neither do we separate His Heart. That Heart is the throne and symbol of all love and charity; that Heart held out pardon to the traitor Judas after his treacherous kiss: "Friend, whereto art thou come?" [19] That Heart prayed for the pardon of His executioners: "Father, forgive them

[19] Matt. xxvi, 50.

for they know not what they do."[20] That Heart forgave St. Peter after his sworn denial of Him: "Simon, son of John, lovest thou Me more than these? . . . Yea, Lord, Thou knowest that I love Thee. . . . Feed My lambs. . . . Feed My Sheep."[21]

It is the beginning and the source of all His blessings and benefits to us, for from His Sacred Heart we have the sacraments, and especially the Adorable Sacrament of the Eucharist. His Heart poured out Its love in His Passion and Death, "having loved His own who were in the world, He loved them unto the end,"[22] and although this is said of the Apostles at the Last Supper, it can be applied to each one of us until the end of life.

His Sacred Heart is the Sanctuary of all grace and of all holiness, for It is the very Heart of God, not in any figurative sense, but real and true. "For in Him dwelleth all the fulness of the Godhead corporeally; and you are filled in Him, who is the head of all principality and power."[23]

If the words of St. Paul, "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?"[24] can be applied to any good man, how must the Holy Ghost have dwelt in the Heart of Jesus Christ! In that Heart "are hid all the treasures of wisdom and knowledge,"[25] and from It come to men the wisdom of Heaven and the knowledge of God. It is the pattern and rule of all sanctity to which our heart ought to conform. Who else but the Son of God could say: "Take up My yoke upon you, and learn of Me, because I am meek and humble of Heart: and you shall find rest to your souls"?[26] In that Heart we have the perfect type to which all our actions and all our lives should be moulded. In

[20] Luke xxiii, 34.
[21] John xxi, 15, etc.
[22] *Ibid.* xiii, 1.
[23] Col. ii, 9-10.
[24] I Cor., iii, 16.
[25] Col. ii, 3.
[26] Matt. xi, 29.

the Heart of Christ we have the Heart of God held up before us all the time for our adoration and imitation.

What Father Faber says of the Blessed Sacrament can be just as truly said of the Sacred Heart; both are the magnet of souls, and this is what he says: "There is a mutual attraction between Jesus and the souls of men. Man drew Him down from heaven. Our nature attracted Him, rather than the nature of angels. Our misery caused Him to stoop to our lowness. Even our sins had a sort of attraction for the abundance of His mercy and the predilection of His grace. Our repentance wins Him to us. Our love makes earth a paradise to Him; and our souls lure Him, as gold lures the miser, with irresistible fascination. This is the attraction on our side. On the other hand, He draws us to Himself by grace, by example, by power, by lovingness, by beauty, by pardon, and above all by the Blessed Sacrament. Everyone who has had anything to do with ministering to souls has seen the power which Jesus has.

"Talent is not needed. Eloquence is comparatively unattractive. Learning is often beside the mark. Controversy for the most part repels. But the simple preaching of Jesus Christ and Him Crucified will collect a congregation, fill a church, crowd the confessionals, furnish the altar-rail, and solemnize a feast, when nothing else will do. There is not a power on earth to be compared to the simple and unadorned preaching of the Gospel. Sermons on Jesus, and affecting expositions of His mysteries, will make men perform their ordinary actions and relative duties more perfectly than direct instructions in those very things. All the attraction of the Church is

in Jesus, and His chief attraction is the Blessed Sacrament."[27]

Thus it is, that in these days the Sacred Heart draws all men to Itself: It is lifted up before the whole world, and of It can be used the words that Jesus said of Himself and of His crucifixion: "When you shall have lifted up the Son of Man, then shall you know that I am He."[28]

The Sacred Heart stands out before the world even as the cross; for the effect, the manifestation of the cross is the love of His Heart for men.

The devotion to the Sacred Heart fills all the wants of Religion and Society. For we must revert again to the original thought that from His Heart proceed all the good things that Religion and Society have. It is true that Itself is only an organ of life, but It symbolizes His Will and His Love. Men must have symbols, are drawn more by the concrete than the universal, copy the ideal rather than idea, and so God gives us His Heart. We have come from God, and by His grace, aided by our will, we return to Him. That will of ours is typified by our heart, for God says to each one of us: "My son, give Me thy heart."[29] The heart of man must ascend to the Heart of God through the medium of the Sacred Heart of Jesus, "for as there is no other name under heaven given to men, whereby we must be saved,"[30] so is it true that we are saved through the love of the Sacred Heart.

Society today sadly needs this love, for it is totally immersed in the things of the world. "For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world."[31] We want nothing but the pleas-

[27] "The Blessed Sacrament," p. 516.
[28] John viii, 28.
[29] Prov. xxiii, 26.
[30] Acts iv, 12.
[31] I John, ii, 16.

ures of the flesh, and men are going madly after them; everything we see or hear of we covet, and riches are the destruction of men; and power and pride, and pomp of the world are all that men desire here, and care nothing for the hereafter.

The purity, the poverty, the self-abnegation, the humility, the love of the Sacred Heart, are the only corrections for the vices of the world, and if they are not acted on and appreciated, society and individuals will go to ruin.

How submissive that Sacred Heart was to the will of His Eternal Father. "My meat is to do the will of Him that sent Me, that I may perfect His work."[32] And he did that will, oh, so submissively and obediently all through His life! "He emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross."[33]

If ever before, surely today the world needs Jesus Christ, needs His humility, needs His obedience, needs His love. It may imagine that it can get along without Him, it may raise the standard of revolt, it may sneer and become indifferent, but as surely as the sun rises and sets, as surely as night follows day, it will rue its choice. Nothing but trouble, sorrow, want, and war will come of it, and society will find out only maybe too late. We shall have to return to the love of the Sacred Heart if things are to go right.

And what is each one of us individually doing to bring about this result? All depends upon our own heart: if that is right, then all is well. If our hearts belong to God, then our wills will do as He tells us: if the heart is zealous, the will is zealous. A bad heart is a bad man, a good

[32] *Ibid.*, iv, 34. [33] Phil. ii, 7-8.

heart is a good man. You cannot become good all of a sudden, neither can you become bad; the heart is the soil in which the virtues and vices are sown and nurtured. You have to cultivate both, in order to be good or bad. Our actions, our lives, show our heart; and they are good or bad, heroic or mean, selfish or unselfish, according to the heart that prompts them. In order to have a good heart we must love the Heart of Christ, for we are naturally selfish and proud, and the Heart of Christ was unselfish and humble. For us He was "despised, and the most abject of men, a Man of sorrows, and acquainted with infirmity: and His look was as it were hidden and despised, whereupon we esteemed Him not." [34]

Let us change this, and esteem Him now, for although Isaias prophesied of His humility and abjection, yet is He now the Judge of all men.

Let us love Him with a personal, loyal love, not as Somebody miles away from us, but as One who is living with us hourly, daily, and in all our occupations. Banish all coldness from your heart and let it glow with the warmth of the Sacred Heart; love It more than you love your parents, your wife or husband, children or friends, for He is more than all these to you. What I mean is better expressed by Cardinal Newman in one of his sermons: "I recollect," he says, "years ago, hearing an acquaintance, not a Catholic, speak of a work of devotion, written as Catholics usually write, with wonder and perplexity, because (he said) the author wrote as if he had a sort of personal attachment to our Lord; it was as if he had seen Him, known Him, lived with Him, instead of merely professing and believing in the great doctrine of the Atonement! It is this same phenomenon which strikes those who are not

[34] Is. liii, 3.

Catholics, when they enter our churches. They themselves are accustomed to do religious acts simply as a duty. They are serious at prayer time, and behave with decency, because it is a duty. But you know, my brethren, mere duty, a sense of propriety, and good behavior, those are not the ruling principles present in the minds of our worshipers. Wherefore, on the contrary, those spontaneous postures of devotion? Why those unstudied gestures? Why those abstracted countenances? Why that heedlessness of the presence of others? The spectator sees the effect; he cannot understand the cause." [35]

You know well the cause: it is in the personal love we have for Christ; it is His Sacred Heart that we worship spontaneously and without any studied gesture or affectation. He loved us; we should love Him, for His Heart is amiable above all others if you love it. "You shall draw waters with joy out of the Saviour's fountains. And you shall say in that day: Praise ye the Lord, and call upon His Name; make His works known among the people." [36]

The practical way to show your love is by action rather than by speech. Many make great protestations of their love, but it all ends in talk; the proof of love is what you do, and not what you say.

Do nothing which you would be ashamed to do before Jesus Christ; perform all your works at home and abroad in union with His Sacred Heart. Accept all rebuffs and trials as nearly as possible to the way He accepted them. If you can, join the League of the Sacred Heart in your parish church, and promote its interests. Be gentle, be kind, be charitable to all, and you are imitating the Sacred Heart.

[35] "Occasional Sermons," p. 40. [36] Is. xii, 3-4.

And, above all, go often to holy Communion, and then you can say with St. Paul: "I live, now not I; but Christ liveth in me. And that I live now in the flesh; I live in the faith of the Son of God, who loved me and delivered Himself for me." [37]

"Between 1600 and 1900," says Bishop Hedley, "was established the modern doctrine of frequent and daily Communion; that is to say, the doctrine that although the Holy Eucharist is the true body and blood, soul and divinity of Christ, ever glorious, adorable and terrible, yet it is His will that man should approach to the Communion of that Sacred Presence, not only often but even daily, to increase in grace and divine love and be healed of their passions and sins. It has chiefly been by the devotion to the Sacred Heart that this Catholic view, never lost sight of by the Church, but oftentimes obscured, has been made as clear as the day. The love and honor of the Sacred Heart means, above everything else, the tender remembrance of the mercies of Jesus Christ—of which the chief is the Holy Sacrament of the Altar." [38] Heart of Jesus burning with love for us, inflame our hearts with love of Thee.

Let us conclude with the motto of St. Margaret Mary, the Apostle of the Sacred Heart.

"Wholly from God and nothing from myself.
Wholly to God and nothing to myself.
Wholly for God and nothing for myself." Amen.

[37] Gal. ii, 20.
[38] "The Holy Eucharist," p. 257.

ON THE GOOD SHEPHERD

I am the Good Shepherd; and I know Mine and Mine know Me. As the Father knoweth me, and I know the Father; and I lay down My life for My sheep. JOHN, x, 14-15.

SYNOPSIS

Charity or love the predominant characteristic of Christ.—God's love revealed in the Old and New Testaments.—The culmination of love in the Incarnation.—Charity before the coming of Christ.—Christ's practice and teaching of charity.—The Old and New Testaments on Christ.—The Good Shepherd.—How the early Christians regarded this Parable.—The love and tenderness of the Good Shepherd.—He knows His sheep.—He bears with the wayward sheep.—He goes after them.—The marks of the good sheep.—The marks of the wayward sheep.—He bears with all until the end.—He appeals to His sheep.—Final prayer.

IN READING the lives of the celebrated persons who have flourished in the history of the world, we look for some predominant characteristic or trait by which they are distinguished from other men. Some are renowned for military skill; others for their qualities as statesmen. Some, again, are remarkable for their deep learning; while others are revered for piety and holiness of life.

If we open the New Testament, which is the life of Christ as recovered by the Evangelists, and read its inspired pages, we find one predominant characteristic of Jesus recorded there with what to the most superficial reader is very evident, namely, His wonderful charity and love for sinners. Until the coming of our Saviour charity,

or love, had not its full expression of force. In the Old Law, charity was indeed inculcated, and practised by many, but it did not bear full fruit nor blossom forth as it has in the New. We read of many holy men and women who fulfilled the law of God as far as it was revealed to them in the Old Dispensation, but that Dispensation was only the shadow of the reality that has been given us in the New. In the Old Law, charity was restricted and regarded more as a bond that indeed tied man to God, and friend to friend, but it was not by any means the wonderful charity or love of God for man, and of man for his fellow mortals, revealed by Christ in the New. The Jewish religion itself was exclusive, was intended by God to be the mark of a chosen race, and the Jew regarded all outside of it as aliens. As a matter of fact, the Jew more or less despised all those who did not belong to his race and religion. Not that God in any way inculcated or even tolerated this method of acting, but the heights of Christian charity or love were never attained by the Jew. Their law was more one of fear than of love. And outside of Judaism love was unknown. The golden bond that unites the Creator and the creature was broken. There was no such thing approaching Christian love of God and man. They naturally loved those who did good to them, and hated all others besides. The Roman and the Greek looked down with supreme contempt upon all others outside their nation. They degraded others to the level of the slave, with no rights, no personality, no standing before any law, human or divine. And not only these, but the more ancient Babylonians, Assyrians, Egyptians, and all others whose histories we know, acted in like manner. Charity was cold and dead all over the earth.

But when Jesus, the God of love, came among men He taught them by word and example a different doctrine. In the wonderful Sermon on the Mount He told the people: "You have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thy enemy.' But I say to you, Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you. That you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this?"[1]

How well and how fully did Jesus exemplify His own words! How did He love His enemies, those who persecuted, calumniated, blasphemed, and crucified Him? How does He now love men, even those who rebel against Him, deny Him, and cast off His sweet yoke?

He presents Himself before the world in the character of the Good Shepherd who lays down His life for His sheep. St. John relates in graphic language the reason why our Lord reveals Himself under the touching Parable of the Good Shepherd. He had just given light to a man who was born blind, and the Jews, in hatred of Himself and of the miracles whereby He proved that He was the Son of God, denied the miracle because, forsooth, our Lord had performed it on the Sabbath Day. They called the parents of the man to have them testify in their favor, but they declared, "We know that this is our son, and that he was born blind; but how he now seeth, we know not; or who hath opened his eyes, we know not;

[1] Matt. v, 43-47.

ask himself: he is of age, let him speak for himself."[2] They were afraid of the Jews and put the burden of proof upon their son. The man himself testified for Jesus, and the Jews reviled him and cast him out. It was on this occasion that our Saviour gave them and the world the beautiful Parable of the Good Shepherd—He showed them that He was the Good Shepherd foretold by Isaias the prophet: "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm, and shall take them up in His bosom, and He Himself shall carry them that are with young."[3]

The Jews had often read this and other prophecies concerning our Lord, the Messias, but when He came "they received Him not," but spurned His doctrine, and finally crucified Him. In loving answer to these who in the present instance had denied His power and goodness He gave the Parable of the Good Shepherd. This aspect of our Divine Lord has always had, even from the very beginning of Christianity, a powerful and far-reaching effect. We find our Saviour depicted in the Roman Catacombs from the earliest times, in the rôle of the Good Shepherd. And it was this trait of our Saviour that endeared Him to the new converts to the Faith. "How the early Christians loved this image! How they sculptured it on their tombs, painted it in their catacomb oratories, enameled it on their glass! The type of their Lord as the Good Shepherd, with the wayward sheep upon His shoulders, oh! how it spoke to their hearts of the mercies of their conversion! How tender a treatment of the sinner, to represent him as the sheep, the very kin of the Lamb of God!"[4]

[2] John ix, 20-21.
[3] Is. xl, 11.
[4] Cardinal Wiseman, "Essays on Various Subjects," Vol. I, p. 128.

He calls Himself the Good Shepherd, and so in truth He is; He has His sheep always before His eyes, and watches over them with the tender solicitude of a mother. If any of them stray away, He goes after it, and finds no rest until He has found it; and then triumphantly carries it back on His shoulders. In His infinite love for sinners He follows them up wherever they go; He calls upon them repeatedly by His grace, strives to bring them back to himself, to rescue them from their evil ways, and eternal death.

This is why He came on earth, this is the reason why His Eternal Father sent Him to rescue fallen man. In the beginning, the Father created the world and all the beautiful things in it through the agency of His Son. He made the lovely, sweet-smelling, and beautifully tinted flowers and roses; the grand and magnificent trees and plants with which the earth was covered; the brooks and musically sounding streams and noble rivers, which flowed onward joyously singing their cadence of song, until they joined the great, restless, and mighty ocean; the great, blue expanse of the heavens, lighted by the sun, who shed his golden effulgence over all nature, warming, and vivifying all things; the evening, calm and peace-inspiring, bringing with it dews and moisture to refresh all things; the beautiful star-studded and moonlit sky; so wonderful and lovely to behold. He looked upon all, and the Scripture says, He "saw all the things that He had made, and they were very good."[5] But one thing was wanting to complete this grand, this magnificent earthly creation, and that was man. God created and placed him upon the earth, and gave him unrestrained dominion over all created things. We read in the Book of Genesis that God said: "Let Us

[5] Gen. i, 31.

make man to Our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth."[6]

Behold here the goodness and love of God for man, in drawing him out of nothing, making him the master of the universe, and giving him, out of His wonderful bounty, a title to eternal happiness hereafter. We know that Adam fell, and fell gravely by his disobedience. He forgot the command of the good God, and brought trouble and sorrow and sin upon the human race. For ages and ages down the long vista of time before the Deluge, man fell from bad to worse, and became so corrupt that the Scripture makes use of the astounding statement concerning the Almighty: "It repented Him that He had made man on the earth."[7] Nevertheless, His mercy overcame His anger and He spared us. And when the flood had come and gone, men again forgot their God and rushed headlong into all kinds of gross immorality and idolatry, until it mounted up to heaven as a pyramid, and yet God looked down upon it all, and mercifully waited, and waited. He promised Abraham and his offspring that He would make of them a chosen nation; He drew them out of their bondage and captivity in Egypt. He guarded and fed them in the long sojourn in the desert, made for them a passage through the Red Sea, and drowned their enemies in its waves. He settled them in the Land of Promise, gave them all blessings, and protected them from their enemies, and finally He came among them Himself and proclaimed Himself as the Good Shepherd, and Saviour of their souls. This is the merest outline of the wonders of God's

[6] Gen. i, 26. [7] Gen. vi, 6.

love to all men up to the Incarnation. And now at the Incarnation it shines forth brighter than the noon-day sun. The Good Shepherd came into the world in the humblest and poorest fashion. In every action of His life upon earth His love for men dominates him, influences Him, and colors, as it were, everything He does. "I am come," He says, "that they may have life, and may have it more abundantly."[8] He was ready to lay down His life for His sheep, and He actually did so. When He was on earth He gave sight to the blind, hearing to the deaf, strength to the paralytic and the lame, and even raised the dead to life. He drew men of good will to Himself with an irresistible impulse by the sweetness of His love and charity. He forgave men with the greatest tenderness, even when they vilified, and calumniated Him; yea, He prayed to His Father to forgive His very executioners seeking some excuse for their crime: "Father, forgive them, for they know not what they do."[9]

He bore all insults and outrages with the greatest mildness and gentleness. The Holy Spirit puts into the mouth of the prophet Isaias these words concerning Him: "Behold My Servant, I will uphold Him; My Elect, My Soul delighteth in Him; I have given My Spirit upon Him; He shall bring forth judgment to the Gentiles; He shall not cry, nor have respect to person, neither shall His voice be heard abroad. The bruised reed He shall not break, and smoking flax He shall not quench; He shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth; and the islands shall wait for His law."[10]

Let us consider the notes or characteristics by which our Saviour shows Himself to be the Good

[8] John x, 10. [9] Luke xxiii, 34. [10] Is. xlii, 1-14.

Shepherd. First, He knows His sheep; that is to say, He acknowledges them as His own. As a shepherd knows his sheep, so Christ in a more noble and far-reaching way knows His. He knows all his flock, the good sheep as well as the wayward and black. He knows those who are His disciples and those who are not. "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd."[11] He is the Shepherd of the whole human race, and knows all not only externally from the countenance, but sees and knows their every thought, word and action; He knows what they desire, wish for, and aim at. He knows their troubles, trials, and temptations, what they need, what is good or beneficial for them, and what is injurious or harmful to them. "The compassion of man is towards his neighbor; but the mercy of God is upon all flesh. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock."[12] What a consolation this is to any Christian! To know that Jesus the Good Shepherd is ever watchful to protect him against the wolves of the world, the flesh and the devil. What joy and peace of soul this reflection gives us! To know that the Good Shepherd is at hand to assist us in our trials and sufferings no matter what rebuffs or insults, no matter what scoffs or sneers we endure from enemies, or perhaps from those who are most indebted to us; yet we are conscious that He knows us, that He is ever near us, ever guards us in all things. Thus we can say: Jesus the Good Shepherd knows all about us, all our trials, all our troubles, all our griefs, and all our joys. He knows us much better than we know ourselves, He hears our prayers, sees our struggles, and directs everything for our

[11] John x, 16. [12] Ecclus. xviii, 12-13.

good. He guards us, watches over us, and sees that no harm befall us. It is true that "the life of man upon earth is a warfare" and that, "man, born of a woman, living for a short time, is filled with many miseries" as says holy Job.[13] But God knows all these things, and allows them to happen for our eventual good. Many of life's troubles are brought upon us by our own selves, by sin either original or actual, in a word, by our own carelessness. But notwithstanding all, the tireless, sleepless, Shepherd of our souls is always with us in season and out of season. He knows us, and owns us in an incomparably higher way than the earthly shepherd knows and owns his sheep. There is nothing on earth to give us a comparison of the ownership of God and of His love for His creatures, especially man. All that we have of soul or body is His; we really own nothing, all belongs to Him, our life, our food, our clothing. "Know ye," says Holy David, "that the Lord He is God; He made us, and not we ourselves. We are His people and the sheep of His pasture." [14] Yes, Jesus knows His sheep, and the sheep know Him; "And when He hath let out His own sheep, He goeth before them; and the sheep follow Him, because they know His voice. But a stranger they follow not, but fly from him because they know not the voice of strangers." [15]

Travelers in the Holy Land tell us that even today shepherds may stop to converse at some well or other place, and their numerous flocks of sheep may seem to get hopelessly mixed up in the meantime. There may be no branding to tell the property of one shepherd from another, but that does not worry the shepherds. For when they have ceased conversing, each shepherd, in his own tone of voice, calls his sheep, and out of apparent

[13] Job. vii, 1; xiv, 1. [14] Ps. xcix, 3. [15] John x, 4-5.

chaos order immediately begins to appear. The sheep make no mistake, they hear the voice, their own shepherd, and follow that voice. And so our Good Shepherd is making allusion only to that which everyone knew—the sheep "know not the voice of strangers"—when He told the Pharisees, "I am the Good Shepherd; and I know Mine, and Mine know Me."[16] God knows all, the good and the bad; He gives to all sufficient graces for the salvation of their soul. The good are rewarded and the wicked are punished even in this life, but most assuredly in the life to come—God does not look at time, but at eternity, and He waits and watches, and guards and guides all His sheep without exception, for the whole human race is His flock. There is no wayward sheep after which He will not go, there is no one so bad for whose salvation He does not sincerely wish. "As I live," saith the Lord God to the prophet Ezechiel, "I desire not the death of the wicked, but that the wicked turn from his way, and live."[17] And this is only one of the numerous statements in both the Old and New Testaments of the desire of God for the salvation of souls. This is especially true of those who belong to the sheep-fold of those who are in the Church, and perhaps do not obey the voice of the Shepherd, but break through the fences of the fold, and strive to live without His guardianship. Under what conditions does the Shepherd acknowledge His sheep? He lays down the conditions when He says, "Mine know Me."

Now, how do we know Jesus our Good Shepherd? We know Him above all by Faith, "Behold, he that is unbelieving, his soul shall not be right in himself; but the just shall live in his faith."[18] In the words of St. Paul: "Faith is the substance of things to be hoped for, the evidence of things

[16] *Ibid.* x, 14. [17] Ezech. xxxiii, 11. [18] Hab. ii, 4.

that appear not. But without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him."[19]

To know, then, the Good Shepherd, it is not sufficient that we have some nebulous, vague idea about Him. We must really believe in Him, and must act according to our belief. For if we have no faith, neither have we hope or charity, and St. James says: "Thou believest that there is one God; Thou dost well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"[20]

Yes, we may believe all that the Church teaches, and yet practically not be one of Christ's sheep, or be at best one of the wayward sheep. If our actions, if our works, are not in accordance with our belief, of what use is that belief? St. James tells us that it is dead. We were brought into the sheep-fold in holy Baptism; we were given faith, hope and charity, without any merit on our part. Graces were often bestowed upon us in the reception of the other sacraments, by Baptism we were made sons of God, and by Confirmation, soldiers of Christ. We got many graces and helps through prayer, we assisted at Mass, and the Lord was lifted up before us, and poured out in abundance His love upon us. We were obedient sheep then, and remained in the sheep-fold, protected, fed, and guarded by the Shepherd. But the day came when some forgot all this, temptations were allowed to remain, the calls of the world were listened to, the insurgent rebellion of the flesh was heeded, the whisperings of the devil were allowed to insinuate themselves, and the result was, as might be expected, the breaking through the sheep-fold, and the consequent sin.

[19] Heb. xi, 1, 6. [20] James ii, 19-20.

Prayer became burdensome, the sacraments were gradually neglected, Mass was from time to time wilfully neglected, the habit of sin was contracted, and finally the break took place. Is not this a mere outline of the action of all who were in the sheep-fold—in the Church—and in the end broke loose, and strove to do for themselves? Can those who act in this way say that they know the Shepherd? Do they care anything for Him, seeing that they try to escape from Him, and cast off His care for them? This is the history of all who escape from the sheep-fold, for to sin, to be wayward, to be disobedient to Christ the Good Shepherd is practically to put oneself outside the fold. To make protestations of Catholicism without practising what it teaches, is futile, for the very fact of being Catholics will not save us. To foolishly imagine that by calling upon God without repentance, or without obedience, we can claim salvation, is reprobated by Christ in these words: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven."[21] Many men make great protests of religion, many imagine that by only belonging to the Church in one vague way or another, they will be saved; but Christ has distinctly said of His sheep, "Mine know Me." To know the Good Shepherd is not to acknowledge theoretically His guardianship, but it is to do what He tells us, it is to keep within the sheep-fold. It is not sufficient to have faith, we must have also hope and love. Hope is "a supernatural virtue divinely infused, by which, with certain confidence we expect eternal happiness and the means conducing thereto, through the assistance of God." Now,

[21] Matt. vii, 21.

to hope for eternal life without using the means to obtain it is perfectly foolish, nay, it becomes a sin, the sin of presumption. Many people must be lost by risking too much, or in other words, by presuming too much on the mercy of God. It seems a paradox to say there is a hell because God is good. Nothing defiled can stand in His presence, and the mortally sinful, who die in that state are fixed in rebellion forever, and cannot be with God. Hope has God for its object, but it means something not yet possessed, for as St. Paul says: "We are saved by hope, but hope that is seen is not hope. For what a man seeth, why doth he hope for? But if we hope for that which we see not, we wait for it with patience."[22] And as David asks: "Now what is my hope? Is it not the Lord?"[23] Then again, if we are to be acknowledged by the Good Shepherd, we must have charity. Charity is a divinely infused virtue by which we love God above all things, for His own sake, and our neighbor for God's sake. Charity is the greatest of the three theological virtues. When faith passes into vision, and hope into possession, charity remains for all eternity. One of the most beautiful descriptions by the mind of man is that of St. Paul on charity, and he ends it by saying: "Now there remain faith, hope and charity, these three; but the greatest of these is charity."[24] And our Saviour says: "He that hath My commandments, and keepeth them, he it is that loveth Me. He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."[25] St. Peter exhorts us all to charity: "Before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins."[26]

[22] Rom. viii, 24-25.
[23] Ps. xxxviii, 8.
[24] I Cor., xiii, 13.
[25] John xiv, 21.
[26] I Pet., iv, 8.

These are the ways in which we prove ourselves to be the dutiful and docile sheep of the Good Shepherd. In order that He can say of us, "Mine know Me," we must believe in Him, hope in Him, and love Him, not by mere declarations, but practically and in all our actions.

But suppose we forget ourselves, and suppose we do worse—forget the Shepherd who takes care of us, and run away out into the dangers of the world. What does the Good Shepherd do? Does He abandon the sheep, and let them go their own way? Ah no, by no means—God's love is wonderful. The Scripture is filled with testimonies showing how much He loves and bears with His erring children. This love was manifested most clearly when God became Man. In the Old Testament Ezechiel prophesies of Christ: "Behold, I Myself will seek My sheep, and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit My sheep, and will deliver them out of the places where they have been scattered in the cloudy and dark day." [27] And in the New Testament we have the Good Shepherd Himself saying: "The Son of Man is come to save that which was lost. What think you? If a man have a hundred sheep and one of them should go astray: doth he not leave the ninety-nine in the mountains and go to seek that which is gone astray? And if it be so that he find it: Amen, I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish." [28] And again He says, "There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." [29]

[27] Ezech. xxxiv, 11-12. [28] Matt. xviii, 11-14. [29] Luke xv, 7.

No one knows the value of a human soul more than God. It is so valuable that He died to save it. Its price is the price of God's blood, which He poured out for its redemption. The human soul in the state of grace is the most beautiful thing in the world; we have no idea of its beauty, because our eyes are held by the passing things of time. But with God it is a very beautiful object. And to bring back the defaced and disfigured soul to its pristine beauty is what the Good Shepherd is always striving after. We have the Parables of the Lost Sheep, of the woman who lost the groat and sought diligently until she found it, and of the Prodigal Son.[30]

"It was fit that we should make merry and be glad, for this thy brother was dead and has come to life again; he was lost, and is found."[31] Oh! we shall never for all eternity fathom the infinite love of God. How can we comprehend the infinite, for God is Love?"[32] And the wonder of wonders is that knowing us as He above does, yet He loves us; the devil knows us and despises us. Let me give you an extract from the writings of the gentle and learned Father Faber on this point: "There is one characteristic of man," he says, "which especially precludes our finding in him the reasons of God's amazing love. It is not exactly sin. It is not precisely any one of the imperfections to which as a finite being he is subject. It is rather the combined result of all his imperfections. He is characterized by meanness. When we do really great things we fail in some little point of them. There is a flaw of meanness running across our generosity and debasing every one of its products. Our love and hatred, our praise and blame, our anger and our good humor,

[30] *Ibid.*, xv. [31] *Ibid.*, 32. [32] I John, iv, 8.

have all got the same crack in them, the flaw of meanness.

"With ourselves, what is self-deceit but meanness, what is slavery to bodily comforts, what is greediness at meals, what rudeness in manners, what personal vanity, what a hundred idle extravagances of self-praise in which we daily indulge, what the inexhaustible pettiness of wounded feeling, but meanness, downright meanness?

"In our intercourse with others, what is lying but meanness, what are pretense, selfishness, irritability, and more than half the world's conventions, but meanness, systematized meanness?

"In our relations with God, what are lukewarmness and hypocrisy, and self-righteousness, but meanness; what is venial sin but miserable meanness? Many a man who has found it hard to hate himself, when he looks only at his sins, has found the task much easier when he had the courage to hold close to his eyes for a good long while the faithful picture of his incredible meanness. What a piercing, penetrating vision it is, running all through us with a cold sharpness, when grace lets us see how low and vile, how base and loathsome, how little and how sneaking—forgive the word, we cannot find another—we are in everything. Everybody seems so good, except ourselves; and we, oh, so intolerably hateful, so ugly, so repulsive, such a burden to ourselves! And if this can be made plain to our dull, gross sight, what must it be to the clean penetration of the all-holy Majesty of God!" [33]

And even with such sheep as these—as we ourselves know ourselves to be—yet even with such the Good Shepherd is kind and merciful and patient, and goes after the lost sheep, "And when

[33] Faber, "The Creator and the Creature," p. 152.

He hath found it, lays it upon His shoulders, rejoicing." [34]

The world has nothing to show, nothing comparable to this love of God for the sinner. In the world the one who offends is the one to make the apology, in the world the one who does the evil is punished. But with God it is different; He is ever ready to pardon first. We cannot begin to ask that pardon unless He first give us the grace to do so. He comes more than half way; He comes the whole way and excites us by His grace to come to Him. What is our offense between man and man, even though one should be in the highest and the other in the lowest plane of society? Both are equal as human beings. But have you thought of what it is to deliberately offend God? Between God and man there is no comparison—the gulf cannot be bridged—God is infinite, man is finite. His law is above all human laws, and these have their power from it alone. Many persons are more afraid of offending their fellow-man than they are of offending God; they dread more the police-power than they do the power of God's law. And notwithstanding all, wonderful to tell, He forgives all, if only the sheep will return. For there are some who, more through levity, forgetfulness and the excitement of the world, run away from the sheep-fold, with the fond imagination that they are free, and, when the Shepherd finds them worn out and tired, are glad to get back to safety and rest. But there are others who hold out and are not yet ready to come and have not had their fling; even with these the Good Shepherd waits, and watches, and bears. St. Paul asks the question: "What if God, willing to show His wrath and to make His power known, endured with much patience vessels

[34] Luke xv, 5.

of wrath, filled for destruction, that He might show the riches of His glory on the vessels of mercy which He hath prepared unto glory?"[35] And Jeremias the prophet says: "The Lord will not cast off forever. For if He hath cast off, He will also have mercy, according to the multitude of His mercies. For He hath not willingly afflicted nor cast off the children of men."[36]

And so to some the world calls and allures, and its siren voice is listened to, and its tinsel and vain ornaments are donned and its pleasures are indulged in, yet even then the Good Shepherd waits and bides His time and bears withal. He appeals to the erring, perverse sheep in the words of the poet:

> "Alack, thou knowest not
> How little worthy of any love thou art!
> Whom wilt thou find to love ignoble thee,
> Save Me, save only Me?
> All which I took from thee I did but take,
> Not for thy harms,
> But just that thou might'st seek it in My arms.
> All which thy child's mistake
> Fancies as lost, I have stored for thee at home:
> Rise, clasp My hand, and come."[37]

Thus does the Good Shepherd always act towards the wandering sheep. But if we persist in our wrong-doing, if we will not enter the sheep-fold, if we fly from the Shepherd, we have only ourselves to blame when subsequent misery will surely overtake us. The Shepherd protects His sheep from the wolves, but if they will not accept His protection the wolves of the world, the devil and the flesh will surely rend and destroy them. It is the old story—always old, and ever new—of God's love for men and men's ingratitude for and carelessness of that love. This is surely to sin, surely to be at enmity with the Good Shep-

[35] Rom. ix, 22-23.
[36] Lam. iii, 31-33.
[37] Francis Thompson, "The Hound of Heaven."

herd, when we spurn His love, pay no attention to His calls, and run away from Him to hide, as it were, when He offers His protection. We imagine we are free, but in reality we are slaves, for our Saviour says: "Amen, amen, I say unto you: that whosoever committeth sin, is the servant of sin." [38] And St. Paul says: "Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice." [39] "For by whom," says St. Peter, "a man is overcome, of the same also he is the slave." [40] There is no freedom outside the sheep-fold, there is no master like to the Good Shepherd. "In this life," says St. Augustine, "men with much toil seek rest and freedom from care, but through perverse longings they find it not. They wish to find rest in things which rest and abide not, and these, since they are withdrawn by time and pass away, harass them with fears and sorrows and will not let them be at rest." [41]

And men run hither and thither seeking rest, and never finding it, so that the words of the prophet Jeremias become true in their case. "Thus saith the Lord: Stand ye on the ways and see, and ask for the old paths, which is the good way, and walk ye in it; and you shall find refreshment for your souls. And they said: We will not walk." [42]

And our Saviour lovingly appeals to all, even to the most wayward of His sheep: "Come to me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of Heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." [43]

[38] John viii, 34.
[39] Rom. vi, 16.
[40] II Pet., ii, 19.
[41] *De Catechiz. Rud.* No. 14.
[42] Jer. vi, 16.
[43] Matt. xi, 28-30.

Notwithstanding these statements of our divine Lord many act as if His sweet yoke were an unbearable burden. They will carry out the maxims and practise the modes and fashions of folly and of the world, but the easy laws of God they throw aside. They are more afraid of worldly condemnation, than of that of Christ. The sheep-fold, so broad and spacious in itself, is too narrow, too confined for them; the Shepherd, so careful and watchful of His sheep, is to them a task-master, and so they try to make out for themselves, only to their own undoing. "It is a great art," says the Imitation of Christ, "to know the way to live with Jesus, and to know how to keep Him shows great vision. Be peaceable and humble, and Jesus will be with you. Be you devout and keep at peace, and He will abide with you. You may soon drive Him off and lose His grace, if you will turn away unto exterior things. And once you have driven Him off and lost Him, to whom then will you fly, whom will you seek for a friend? Without a friend you cannot well live; and if Jesus be not your friend above all others, you will be so sad and desolate!

"Thus you are acting as a fool if you trust in any other or rejoice in him. You had better choose to have the whole world set against you than Jesus offended. Of all those that are dear to you let Jesus only be your special love." [44]

This is the advice we all should follow, but the misery of it is we do not—we forget all that has been done for us, and run away from the protecting arms of our Good Shepherd.

What has the Good Shepherd left undone? He has gone after His most wayward sheep, and has waited for their return. In patience and forbearance He has borne with them when others

[44] Bk. 2, C. 8.

would have been tired and disgusted. "I saw all Israel scattered upon the hills, like sheep that have no shepherd; and the Lord said: These have no master; let every man of them return to his house in peace."[45] And He brought them back to their house, to the sheep-fold, in the days when He was visibly on earth, for St. Matthew tells us: "Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every disease and every infirmity. And, seeing the multitudes, He had compassion on them because they were distressed and lying like sheep that have no shepherd."[46]

And not only that, but He did what He said He would do: "I lay down My life for My sheep." He died for His sheep, yea, even for the most erring, the most wayward, and the worst.

He founded His Church as the sheep-fold, and asks all His sheep to come into it and be protected and guided; He has given us all helps in His holy sacraments, and is always with us in the Adorable Sacrament of the Eucharist. What is there left that He ought to do? He has done so much for each one of us, that we ought to adopt the words of David and have them sink deeply into our heart: "The Lord is my shepherd and I shall want nothing. He hath set me in a place of pasture. He hath converted my soul. He hath led me on the paths of justice, for His own Name's sake. For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff have comforted me. Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil; and my chalice which enebriateth me, how goodly is it! And Thy mercy

[45] I Kings, xxii, 17. [46] Matt. ix, 35-36.

will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days."[47]

The Good Shepherd feeds His sheep with His own most precious body and blood, and strengthens them against all their foes. He guards them against the wolves of the devil, the world and their own unruly passions. What would we be? What would the world be were the influence and guidance of the Good Shepherd taken away? By Him the good sheep are made better, the lazy and careless and lukewarm are aroused to action, and the bad and maliciously wayward are restrained. His influence is everywhere, even against the will of those who deny Him. He is in the home and the school, on the throne of the ruler and the halls of the senate. His guidance is known, more or less, in the executive, the judiciary, and the legislative actions of all governments that claim civilization, and, whether we will it or not, He enters into the life of every one of us.

He has gained all this by His love.

Will you abandon Him? Will you leave the sheep-fold of His love? Will you run away from His guidance? Turn to Him, and if you do you will be received with open arms. If "you were as sheep going astray, be now converted to the Shepherd and bishop of your souls."[48] "Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord and He will have mercy on him, and to our God: for He is bountiful to forgive."[49]

Let me finish with a prayer St. Augustine made in his famous Confessions:

"Hear, Lord, my prayer; let not my soul faint under Thy discipline, nor let me faint in confessing unto Thee all Thy mercies, whereby Thou

[47] Ps. xxii. [48] I Pet., ii, 25. [49] Is., lv, 7.

hast drawn me out of all my most evil ways, that Thou mightest become a delight to me above all the allurements which I once pursued; that I may most entirely love Thee and clasp Thy hand with all my affections, and Thou mayest yet rescue me from every temptation, even unto the end."[50] Amen.

[50] St. Augustine, "Confessions," Bk. I, No. 15.

ON THE NEARNESS OF GOD

God, who made the world, and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands. Neither is He served with men's hands, as though He needed anything, seeing it is He who giveth to all life and breath and all things, and hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation. That they should seek God, if haply they may feel after Him or find Him, although He be not far from every one of us: For in Him we live, and move, and are.—Acts xvii, 24-28.

SYNOPSIS

The deep desire of the heart for solitude.—The reflex action of the soul.—The soul a world in itself.—The need of God in the soul.—God's presence is particularly in the soul.—The face is the index of the soul.—Different faces, different avocations, different lives.—Presence of persons far apart united by love.—God's love for men.—His nearness to us through love.—In proportion as we love Him He is near to us.—God and His creation.—What God has done to show His love.—God is absent from the sinner.—What sin does as regards the presence of God.—Some questions.—The consolation of God's presence.—The misery of God's absence.—God sees and knows all things.—Final appeal.

I THINK it can be asserted, without successful contradiction, that, deep down in the heart of every man and woman, there is the desire of being at times completely alone. The busy, the frivolous, the giddy, the flippant have moments when the mind turns in on itself and craves for solitude. There is nobody—saint or sinner, busy or frivo-

lous—who has not this desire of the soul to look in upon itself and close all entrance to the outside world. There is no one in the world but has an inner, secret chamber of the mind to which no one is admitted, save the soul itself; for this is the reflection of the soul contemplating itself. This reflex action, or contemplation of the soul, belongs to its very life and essence; it is the very action that distinguishes us from the brute and makes us subject to the laws of God; it is the foundation of all rewards and punishments, divine and human: "Blessed is the man," says the Book of Ecclesiasticus, "that shall continue in wisdom and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God."[1]

When we are in solitude, when we retire into the inner recesses of our heart, where no outside voice is heard, or in the darkness of the night when slumber will not come, the phantoms of our actual life, and the cares and interests of that life, and the giddy, frivolous delights of pleasures cease to call us—then it is, that the silent call of the soul brings us to the realization of things that are eternal.

"There are moments when silence, prolonged and unbroken,
More expressive may be than all words ever spoken."[2]

And in those moments it can be truly said we are "never less alone than when alone."[3]

Yes, the human soul is a world in itself, it contains in itself a replica of the vast outside universe, and can come into contact with truths that are far beyond the visible, passing world of time and space. The first idea which is borne in upon the mind is that of God. That idea comes at the dawn of reason and perseveres until death—it overshadows everything, it colors everything, it

[1] Ecclus. xiv, 22.
[2] Owen Meredith, "Lucile," Pt. II, Canto I.
[3] Samuel Rogers, "Human Life," l. 759.

dominates everything. Strive as we may, twist and contort the mind as much as we can to other things, we cannot get rid of the indwelling presence of God, manifested by the voice of conscience. Cardinal Newman very beautifully says: "that, as in the human frame there is a living principle, acting upon it, and through it by means of volition, so, behind the veil of the visible universe, there is an invisible, intelligent Being, acting on and through it, as and when He will. Further, I mean that this invisible agent is in no sense a soul of the world, after the analogy of human nature, but, on the contrary, is absolutely distinct from the world, as being its Creator, Upholder, Governor and Sovereign Lord."[4]

God is eternal—"The Lord is the true God; He is the living God, and the everlasting King."[5] With Him there is no time, for He exists from all eternity and will live for all eternity. Centuries and eons are to Him as seconds of time to us, like the swing of a pendulum. In fact, there is no comparison between the eternal God and the passing unstable things of time. St. John says: "In the beginning was the Word, and the Word was with God."[6] What a wonderful, overpowering thought—God had no beginning, and will have no end!

God is everywhere, He is in the record of all that has ever been. All that ever shall be awaits on His word. Before anything came from His beneficent hand, He existed in Trinity in ineffable, infinite happiness. He needs no creature, but out of His infinite love He made them to enjoy His infinite beauty. Ages and ages ago—no one knows when—He made the angels in all their varied beauty and loveliness—He is present in the heavens above, and in the earth beneath. He

[4] "Idea of a University," p. 61. [5] Jer. x, 10. [6] John I, 1.

made the giant orbs that roll in illimitable space, the vast suns and moons and stars, some of which are thousands of times larger and older than the earth upon which we live and move. His voice is in the laughing waters, in the roar of the cataract, in the storm of the ocean. The songs of the birds and the sighing of the woods are His. He gives color to the flowers, and rears the lofty mountain, and spreads the level plain. He made man, and also the wonderful and varied giant animals that now exist or that were extinct ages and ages before men came on the earth; and He is the author of life to all vegetables and animals down to the smallest that can be seen only when under the most powerful microscope. He is the Author of all earthly beauty and human art and mechanism. All these are but feeble tokens of Him, for He is infinite in all perfection. He is beneath all things, above all things, around all things. Nothing can exist without being sustained by Him, nothing can exist above which He is not, nothing can exist around which He does not throw His power. He is in us and we are in Him, a thousand times more completely than the fish is in the water, or that we are surrounded by the air we breathe. God is everywhere; "In Him we live and move and are."[7] Each one of us can say with the Psalmist, "Thy hands have made me and formed me."[8] "Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. Thou hast understood my thoughts afar off; my path and my line Thou hast searched out. And Thou hast foreseen all my ways. . . ."

"Whither shall I go from Thy spirit? or whither shall I flee from Thy face? If I ascend into heaven Thou art there; if I descend into

[7] Acts xvii, 28. [8] Ps. cxviii, 73.

hell, Thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea: even there also shall Thy hand lead me; and Thy right hand shall hold me. And I said: Perhaps darkness shall cover me; and night shall be my light in my pleasures. But darkness shall not be dark to Thee, and night shall be light as the day; the darkness thereof, and the light thereof are alike to Thee."[9] God is everywhere, encompassing, enfolding, pervading everything. He is present with the lowest, the wildest, and fiercest animals, with every variety of tree and plant, with the primary rocks deep down beneath the earth's crust, and with the heavenly bodies, moving above through trackless space in their orbits. He is with men, from our first parents to the youngest child born into the world, through all societies, all civilization, and all barbarism, and all savagery. He is with the blessed in heaven and with the holy angels, and His power is manifested even in hell. He is everywhere simply because He is God.

St. Augustine says: "God, infused into the world, fashions it; being everywhere present He fashions, and withdraws not Himself elsewhere, nor does He, as it were, handle from without the matter which He fashions. By the presence of His majesty He makes what He makes; His presence governs what He made."[10]

But, above all earthly creatures of His hands, He is present to the soul of man. However fallen we may be, how badly maimed, or crippled, or deformed in soul, even as the castaways of the world, yet we are children of our Father who is in heaven. When we are guilty His anger frowns upon us and upon our sin. Our conscience speaks

[9] *Ibid.*, 7-12. [10] On St. John's Gospel, Tract 2, No. 10.

to us, and it is His voice that is warning us, telling us to repent, and come back to His loving embrace.

St. Peter says: "The Lord delayeth not His promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance." [11] When we do right His smile is within our souls, elevating them and lifting them up to Himself. "There is no truth more certain than that God is our Father, and that all that is most tender and most gentle in all paternity on earth is but the merest shadow of the boundless sweetness and affectionateness of His paternity in heaven. The beauty and consolation of this idea surpasses words. It destroys the sense of loneliness in the world, and puts a new color on chastisement and affliction. It calls consolation out of the very sense of weakness, enables us to trust God for the problems we cannot solve, and binds us by a sense of most dear relationship to all our fellow-men. The idea enters into and becomes the master-thought of even all our spiritual actions. In penance we remember it; in sacraments we taste it; in aiming at perfection we lean upon it; in temptations we feed upon it; in suffering we enjoy it. He is our Father in the ordinary events of life, in protection from a thousand evils which He never lets us feel, in answers to prayer, in blessing those we love, and in forbearance with ourselves, forbearance with a degree of coldness and incorrigibleness which is almost incredible even to ourselves." [12]

Have you ever stopped and watched from a busy center in a crowded city? You see the hurrying multitude as it rushes past you. Each one is intent upon his own business or avocation and you can notice the different faces as they quickly

[11] II Pet., iii, 9. [12] Faber, "Growth in Holiness," p. 55.

pass. Some are gay, some are serious, some are joyful, others are sad, some are healthy, others are sickly. In this world men come and go in crowds; they live without knowing one another, and die without the regret even of their next-door neighbor. Faces come and faces go like shadows on a screen. One moment they are seen, and the next they are gone, perhaps forever. Here and there we may see a face that strikes up, but it is seldom that any message is conveyed by the greatest number. They come, they pass, they are gone; all different, all kinds, all characters. Every face has its own story to tell, and that story is told sometimes plainly, sometimes secretly, but always truly.

Yet there are some persons in this world whose lives are within our own, whose thoughts and hopes and aspirations are intimately bound up with ours and form part of ourselves. Their hearts act upon us with magnetic spell and calm or quicken us, give clearness to our intellect and power to our will.

It is not necessary that their actual presence be with us at all times. Continents or oceans may divide us, but yet that presence has an abiding influence upon our life and every-day actions. That influence may affect us, may appeal to the inward ear and eye to the soul after its lips have been silenced and its heart-throbbing has ceased in the grave.

This influence may come from parents, whose love is enshrined in the hearts of their children and whose example and teaching dominate their whole lives; or it may come from friends whose love is so great as to influence the whole course of life.

When Jonathan, the son of Saul, was slain, his friend David gave utterance to his grief in these

words: "I grieve for thee, my brother Jonathan; exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee."[13]

And David and Jonathan are a type of the great influence of love upon men—the love that does not die when the presence has gone away. When that influence comes from identity of blood, and identity of love—the love of a father, the love of a mother, mingling with the life-blood of their children, then indeed we have a perpetual abiding presence of both.

Now, we are from God. The Psalmist truly says: "Know ye that the Lord He is God; He made us and not we ourselves. We are His people and the sheep of His pasture."[14] He is Father and Mother to us. All that the best earthly father and mother have, all the love and endearment, the example and precept shown by them to their children are insignificant in comparison with the love of God for every human soul. No friend ever loved his friend or could possibly love him as God loves the greatest outcast on earth.

St. John says: "He that loveth not, loveth not God: for God is Charity (Love). By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by him. In this is charity; not as though we had loved God, but because He hath first loved us and sent his Son to be a propitiation for our sins."[15] God is truth and love, and our spirits have come from Him with the likeness of His own nature imprinted upon us, as in the natural order we have the likeness of our parents imprinted upon our manners and countenances. There is no one in the

[13] II Kings, i, 26. [14] Ps. xlix, 3. [15] I John, iv, 8-10.

world upon whom truth and love have no effect, deep down in the heart of the most abandoned and most licentious is that hunger and yearning for truth and love. God is always present to the human soul. He is present everywhere and always in that desire of the soul for truth, and its craving for love. Even the pagan poet says: "There is a god within us and we have intercourse with heaven. That spirit comes from abodes on high."[16] (Est deus in nobis, et sunt commercia coeli Sedibus aetheriis spiritus ille venit.)

And so we are, as it were, akin to our Father in heaven, and He is always very near to us. We are more truly His children than we are children of our natural parents. We know Him by our intellect and we love Him by our will. We are always near to God, for He is not bounded by any space or locality, and we are nearer to Him the more we approach Him in likeness. We do not approach or wander from Him by distance from place to place, for He fills all creation. His sovereignty demands our recognition, for He has claims upon us that no earthly claim can equal. He is in us and above us and around us. He sees our most secret thoughts, for St. Paul says: "Neither is there any creature invisible in His sight; but all things are naked and open to His eyes."[17]

He sees us as nobody else does; He is present with us from the moment we began to live, and will be present until we die. He watches over us with a thousandfold more loving care than the most loving mother. He watches over us, not to see the evil that we do, but the good we accomplish. He is more concerned for our well-being than we are ourselves, and diverts from us all harm and danger, especially to our soul. He

[16] Ovid, "Ars Amatoria," III, 549. [17] Heb. iv, 13.

brought us into this world at the time most suitable for our eternal salvation, and He guards each one of us as if He were the only person that ever existed. He knows us infinitely better than anyone else, and takes into account our weakness and feebleness. He loves us, notwithstanding our ungratefulness, and is willing always and ever to give us the means of salvation. Truly is He our Father, who loves us with an everlasting love. "I am He that blot out thy iniquities for My own sake, and I will not remember thy sins. Put Me in remembrance and let us plead together; tell if thou hast anything to justify thyself." [18]

He seems to bring Himself down to the level of the frail beings He created, in order to bring them to the knowledge of His presence and of His love.

The Holy Scriptures are full of statements showing forth how God wishes His presence to be known by men. David says: "The mercy of the Lord is from eternity, and unto eternity upon them that fear Him." [19] His presence is felt by us when we fear Him with the filial love of a son for His loving father. In the Book of Ecclesiasticus we read: "How great is he that findeth wisdom and knowledge, but there is none above him that feareth the Lord. The fear of God hath set itself above all things: Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? The fear of God is the beginning of His love; and the beginning of faith is to be fast joined unto it." [20] It is likeness unto Him by which we approach Him and by which He is present unto us, and it is by unlikeness that we are far from Him. In proportion as we fear God, and live in His presence, do we approach Him, and enter into

[18] Is. xliii, 25-26. [19] Ps. cii, 17. [20] Ecclus. xxv, 13-16.

the lot of the saints in light. For it must be borne well in mind that although God sees us and is present within, yet we cannot realize it when we do not love and fear Him. To live in God's presence, or to put ourselves in His presence is to be actually conscious of it. We know, everybody knows, that God is everywhere, but the point for each of us is—is He present to me? The very idea of the Infinite God imparts the notion that He is everywhere, upholding, sustaining and keeping together, by a continuous act, what He has created. Nothing could exist without Him, and nothing can keep on existing without His sustaining power. He is all and all to the whole universe, and to every single thing in it, from the highest to the lowest.

Cardinal Newman says: "Here we are at once brought into the circle of doctrines which the idea of God embodies. I mean then by the Supreme Being, one who is simply self-dependent and the only Being who is such; moreover, that He is without beginning, or Eternal, and the only eternal; that in consequence He has lived a whole eternity by Himself, and hence that He is all-sufficient, sufficient for His own blessedness and all-blessed, and ever-blessed. Further, I mean a being, who, having these prerogatives, has the supreme good, or rather is the Supreme Good, or has all the attributes of good in infinite intenseness; all wisdom, all truth, all justice, all love, all holiness, all beautifulness, who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect and such that what we do not know and cannot even imagine of Him is far more wonderful than what we do and can. I mean one who is sovereign over His own will and actions, though always according to the eternal Rule of right and wrong, which is Himself. I mean, moreover, that

He created all things out of nothing and preserves them every moment and could destroy them as easily as He made them, and that in consequence He is separated from them by our abyss and is incommunicable in all His attributes. And further, He has stamped upon all things in the hour of their creation, their respective natures and has given them their work and mission and their length of days, greater or less, in their appointed place. I mean, too, that He is ever present with His works, one by one, and comforts everything He has made by His particular and most loving Providence, and manifests Himself to each according to its needs; and has on rational things imprinted the moral law and given them power to obey it; imposing on them the duty of worship and service, searching and scanning them through and through with His omniscient eye, and putting before them a present trial and a judgment to come." [21]

Truly the Lord is everywhere, in all His works He manifests His power and glory. Those whose eyes are sharpened by love find God everywhere. The blessed are continually conscious of His presence with a full and direct consciousness. They see Him face to face. We cannot now enjoy this face-to-face vision, because "we see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known." [22]

But through faith we know that God is present to us, not only in His creation, but in every action and at every moment of our lives. He is the light of Love within our very life. Even in nature we can see that love unifies and brings the lover to do and dare anything for the beloved. See it in the love of husband and wife, parents

[21] "Idea of a University," p. 62. [22] I Cor., xiii, 12.

and children, friend and friend. And how much more is this love when it is supernatural! Love becomes supernatural when God is loved for His own sake and our neighbor for God's sake. God's love for us is beyond all that of which we have any conception. He loves the creatures of His hands, and man above all. No one is exempt from that love, the saint and the sinner, the good and the bad. He delights in the works of those who do His will and He defers judgment on those who disobey Him, hoping and waiting, and watching for their return to His love and presence.

"Everywhere in creation there is a charm, the fountain of which is invisible. In the natural, the moral, and the spiritual world it is the same. We are constantly referring it to causes which are only its effects. Faith alone reveals to us its true origin. God is behind everything. His sweetness transpires through the thick shades which hide Him. It comes to the surface and with gentle mastery overwhelms the whole world. The sweetness of the hidden God is the delight of life; it is the pleasantness of nature, and the consolation which is omnipresent in all suffering. We touch Him; we lean on Him; we feel Him; we see by Him; always and everywhere. Yet He makes Himself so natural to us that we almost overlook Him. Indeed, if it were not for faith, we should overlook Him altogether. His presence is like light, when we do not see the face of the sun. It is like light on the strong folds of the mountain-top, coming through rents in the waving clouds, or in the close forest where the world weaves and unweaves the canopy of foliage, or like the silver arrows of underwater light in the deep blue sea, with colored stones and bright weeds glancing there. Still God does not shine equally through all things. Some things are more transparent,

other things more opaque. Some have greater capacity for disclosing God than others."[23]

Love works through identity of aim and purpose, and is the interchange of every gift. And God loves us, for He has given us everything we have, life, intellect and will, material sustenance, grace, the gift of prayer, the sacraments and a sincere promise of everlasting happiness with Himself. "It is written," says St. Paul, "that eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him."[24]

From eternity to eternity His love stretches forth entwining us as in a mother's arms. It is impossible that anyone could love us as God loves us, for He loves us as God alone can. He balances each possible chance, analyzes each possible combination, weighs each possible influence so that He may win our love and save our souls.

"The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. He will do the will of them that fear Him; and He will hear their prayer and save them."[25]

Hear what Cardinal Newman so beautifully says of God's presence: "Man, with his motives and works, his languages, his propagation, his diffusion, is from Him. Agriculture, medicine, and the arts of life, are His gifts. Society, laws, government, He is their sanction. The pageant of earthly royalty has the semblance and the benediction of the Eternal King. Peace and civilization, commerce and adventure, wars when just, conquest when humane and necessary, have His co-operation and His blessing upon them. The course of events, the revolution of empires, the rise and fall of states, the periods and eras, the progresses and retrogressions of the world's his-

[23] Faber, "Spiritual Conferences," p. 17. [24] I Cor., ii, 9. [25] Ps. cxliv, 18, 20.

tory, not indeed the incidental sin, overabundant as it is, but the great outlines and the results of human affairs, are from His disposition. The elements and types and seminal principles and constructive powers of the moral world, in ruins though it be, are to be referred to Him. He enlighteneth every man that cometh into the world. His are the dictates of the moral sense, and the retributive reproaches of conscience. To Him must be ascribed the rich endowments of the intellect, the irradiation of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Scripture calls it) which now rears and decorates the Temple, now manifests itself in proverb or in parable. The old saws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditionary rules of truth, justice, and religion, even though imbedded in the corruption, or alloyed with the pride of the world, betoken His original agency, and His long-suffering presence. Even where there is habitual rebellion against Him, or profound far-reaching social depravity, still the undercurrent, or the heroic outburst, of natural virtue, as well as the yearnings of the heart after what it has not, and its presentiment of its true remedies, are to be ascribed to the Author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-sufficient sage, and of the pagan devotee; His writing is upon the wall, whether of the Indian fane or of the porticoes of Greece. He introduces Himself, He all but concurs, according to His good pleasure, and in His selected season, in the issues of unbelief, superstition, and false worship, and He changes the character of acts by His overruling operation. He condescends, though He gives no sanction, to the altars and shrines of

imposture, and He makes His own fiat the substitute for its sorceries. He speaks amid the incantations of Balaam, raises Samuel's spirit in the witch's cavern, prophesies of the Messias by the tongue of the Sibyl, forces Python to recognize His ministers, and baptizes by the hand of the misbeliever. He is with the heathen dramatist in his denunciations of injustice and tyranny and his injuries of divine vengeance upon crime. Even on the unseemly legends of a popular mythology He casts His shadow and is dimly discerned in the ode or the epic, as in troubled water or in fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from His hand." [26]

And this same God, wonderful to relate, became Man and died in excruciating agony upon the cross of shame, that He might show forth His love and win ours. He founded His Church to guide us in the way of salvation, and has given us the sacraments, by which His grace and mercy and pardon are conveyed to our souls. Truly God is Love—"infinite, unspeakable Love. He is our Father and our Friend—not a stranger that judges weakness with contempt, wrong-doing with anger, and guilt with punishment. No, He is ever near us in sorrow and trouble, as well as in joy and gladness. He is with us in the hurry and roar of the city's busy life, as in the quiet hours of rest. We can go nowhere where God is not, because He is whole and entire in all His creation. His arm is always around us, His voice is always whispering in our ear, and we can truly exclaim with the holy King David: "Though I should walk in the midst of the shadow of death, I will fear no

[26] "Idea of a University," p. 64.

evils, for Thou art with me."[27] Solomon says, too, in the Canticle of Canticles: "His left hand is under my head and His right hand shall embrace me."[28]

Yes, surely to the discerning man God is everywhere, and most especially to the soul that has faith. He is seen in the greatest, as well as in the least incidents and apparently accidental things of everyday life. It is only a question of opening the eyes of the soul and we can see God in the sky above, and on the earth beneath, in the seasons of the year, in the hail and snow and rain, in the lightning and thunder, in the roar of the storm as in the gentle zephyr. We can know Him in bird and beast, and fish, in the flowers, and the trees and in man himself, and we can find Him in the innermost recesses of our own soul. We can be lonely in the midst of crowds, and we can be loveless in the midst of love. And so it is as regards the presence of God; God is indeed everywhere, but we can be very much alone if we pay no heed to that presence. God's love surrounds us on all sides, but we can be very much without that love if we do not love in return. St. Augustine says: "Behold, both here He is now, and here He was, and here He is always; and He never departs, departs nowhither. There is need that thou have some means whereby thou mayest see that which never departs from thee. There is need that thou depart not from Him who departs nowhither; there is need that thou desert not, and thou shalt not be deserted. Do not fall, and His sun will not set upon thee. If thou fallest His sun setteth upon thee; but if thou standest, He is present with thee."[29]

God sees the Blessed Virgin, the archangels and

[27] Ps. xxii, 4.
[28] ii, 6.
[29] St. Augustine on St. John's Gospel, Tract 2, No. 8.

angels, and the blessed in heaven—but we do not see God if our eyes, the eyes of our soul, are blinded by sin, especially by continued habits of sin. We know God by the light of our natural reason, and we know Him better by the light of supernatural revelation. But that light can be extinguished in the soul by sin. The light is shining indeed, but not for those blinded by sin. St. John says: "The light shineth in darkness, and the darkness did not comprehend it. That was the true light, which enlighteneth every man that cometh into this world. And this is the judgment: because the Light is come into the world, and men loved darkness rather than the Light; for their works were evil."[30] And St. Augustine says:

"Accordingly, brethren, as in the case of a blind man placed in the sun, the sun is present to him, but he is absent from the sun; so every foolish man, every unjust man, every irreligious man is blind in heart. Wisdom is present, but it is present to a blind man and is absent from his eyes; not because it is absent from him, but because he is absent from it. What then is he to do? Let him become pure that he may be able to see God. Just as if a man could not see because his eyes were dirty and sore with dust or smoke the physician would say to him: 'Cleanse from your eyes whatever bad thing is in it, so that you may be able to see the light of your eyes.'' Dust and smoke are sins and iniquities; remove all these things, and you will see the Wisdom that is present; for God is that Wisdom and it has been said, "Blessed are the pure in heart, for they shall see God."

Truly no man is so blind as the one who wilfully will not see; he closes his eyes to the noon-

[30] John i, 5, 9; iii, 19.

day sun and says it does not shine. We long for sympathy, we love to grasp the hand and hear the voice of a friend. There is the wistful look for a face that is gone, and the listening for a voice that is silent, But there is no friend like God, no handclasp, nor voice like His.

"Oh men, be not darkness, be not unbelieving, unjust, unrighteous, rapacious, avaricious lovers of this world: for these are the darkness. The Light is not absent, but you are absent from the Light. A blind man in the sunshine has the light present to him, but is himself absent from the sun. Be ye not then darkness." [31]

In sorrow when the heart is bowed down to the earth, what greater consolation can it be than to know that God is ever at hand? God sees, God knows, God helps. There is nothing that comes without His knowledge, nothing happens unless He sends it, or allows it; and He is present all the time to help, to assist, to reward. It sometimes seems as if the world had abandoned us, as if everything looked dark and gloomy—pain and trouble and trial crowd upon us and despair is settling down; then is the time to realize the presence of God. No trouble ever came that God does not know of it, no pain or sorrow that He does not send to bring us the nearer to Him. There is no fate, no chance, in the world; all happens by the will of God. It is the statement of Thomas à Kempis: "Wherever you are, wherever you turn, you are miserable, save when you turn to God. Why are you so distracted when things succeed not with you as you so dearly wish? Who is there that has all things to suit his will? Not I, not you, nor any man on earth. There is no one in the world without some tribulation or distress, King though he be or Pope. Who is he that

[31] St. Augustine on St. John's Gospel, Tract 3, No. 5.

is best off? Surely he who can bear something for God."[32]

And so he that realizes the presence of God in all things, is best able to bear trial, because he knows that God sees all things and is at hand to help. This it is that made the martyrs so strong in their agonies, this it is that makes every man strong to resist temptations. This it is that made David cry out: "My eyes are ever towards the Lord; for He shall pluck my feet out of the snare."[33] This it is that gives hope to the despairing, strength to the weak, courage to the fearful, joy to the sorrowful. Upheld by the presence of God, men have dared and have done the noblest deeds: the eye of God was upon them cheering them, and strengthening their every effort. As of old the Lord God said to Abraham: "Walk before Me, and be perfect."[34] So does He say to every man. It is only by walking daily in the presence of God, that we can serve Him. The more we love Him, the nearer He is to us.

But besides seeing the good in this world, besides giving help, and strength, by His very presence He sees also all the evil. In His infinite wisdom He allows this evil to increase and propagate. He sees His Church opposed, the good despised, the apparent triumph of the wicked. He allows some not only to close their eyes to His presence, but to deny His very existence. He sees the crimes, injustices, impurities, irreligion of the world, from the disobedience of our first parents to the present. He saw the crimes of the ancient world, before the Flood, the crimes of Sodom and Gomorrah, and of the ancient civilization after the Flood, and all the sins of Christians as well as your sins and mine.

Whenever we sin, we forget that God sees us,

[32] "Imitation of Christ," Bk. I, C. 22. [33] Ps. xxiv, 15. [34] Gen. xvii, 1.

but nevertheless He is right beside us, nearer than our very angel guardian. He has witnessed all the crimes of the human race; the all-holy, the infinitely pure God! As He sees the good that is done, so does He equally see the evil, and His wisdom will draw good out of it all. God sees the heart of man: "for man seeth those things that appear, but the Lord beholdeth the heart." [35]

In this world there is a great deal of double-dealing, of hypocrisy, and of lying, but the Lord sees it all. Many men are more influenced by the thoughts and opinions of this world than they are by the presence of God.

God is indeed everywhere, but they do not see Him, for they have blinded themselves. "The heavens show forth the glory of God, and the firmament declareth the work of His hands. Day to day uttereth speech, and night to night showeth knowledge. There are no speeches, nor languages, where their voices are not heard. Their sound hath gone forth into all the earth; and their words unto the ends of the world." [36]

All this is utterly ignored by the worldling, the sinful, the morally blind. God sees them, He sees their sins; they care not, for they are blind. The opinion, the judgment of the world amounts to nothing. What God sees is true, and He is present whole and entire in His whole creation.

"What you are, you are, nor greater can be called than what God sees." [37]

And so it is the greatest consolation for the good to know that He sees and knows and weighs all things with loving providence and care. And it is the greatest misfortune for the bad, that, in this life, they have blinded themselves to the perpetual presence of God all around them. The former walk through life, guided by faith and

[35] I Kings, xvi, 7. [36] Ps. xviii, 2-5. [37] "Imitation of Christ," Bk. 2, C. 6.

buoyed up by hope, and in the end are rewarded by eternal love. The latter have no faith, place all their hope in the things of this world, and in the end that world passes away and nothing remains.

The good see God in everything—He is only thinly veiled from them on earth—His presence is as the presence of a friend. The bad see God nowhere—He is impenetrable—He sees them, but they do not see Him, and they have no real Friend. At death the thinly veiled vision becomes the Beatific Vision, or it becomes the vision, really for the first time, of one who was ignored in life and is now come to judgment. The presence of God, kept before the mind, will deter us from sin; it is the greatest comfort, the greatest solace on earth.

We should ever keep before our minds the thoughts conveyed by the words of Holy King David:

"I set the Lord always in my sight; for He is at my right hand, that I be not moved. Therefore my heart hath been glad, and my tongue hath rejoiced; moreover my flesh also shall rest in hope."[38] Amen.

[38] Ps. xv, 8-9.

ON BLINDNESS OF SOUL

Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not that thou art wretched and miserable and poor, and blind, and naked.—Apocalypse III, 17.

SYNOPSIS

The Gospel story of the blind man of Jericho.—Blindness of the body described.—What the blind are deprived of.—Blindness of soul.—Prevalent in many.—Blindness of individuals, and of kingdoms and empires.—The seeing of God.—Blindness of soul towards Him from the beginning.—Is our own age blind?—The world and God.—The primitive revelation of God to Man.—Conscience the eye of the soul.—The response of the world to the mission of the Church.—The world is blind.—Do we belong to the world?—Blindness of soul a terrible evil.—The allurements of the world.—The devil cannot hurt us.—We must guard ourselves.—God sees us.—The causes of spiritual blindness.—The remedies.—Final appeal.

IN THE Gospel according to St. Luke, the Evangelist tells us that on a certain occasion our Lord was going to the town of Jericho with His disciples. And when He came near to that place there was a blind man sitting by the side of the road, begging. "And when he heard the multitudes passing by he asked what this meant. And they told him that Jesus of Nazareth was passing by." Evidently the blind man had already heard of the wonders worked by our divine Lord, for he immediately began to cry out, "Jesus, Son of David, have mercy on me." And some in the crowd began to rebuke him, but he kept on crying out. "And Jesus standing, commanded him to be brought to Him. And when he was come near

He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole."[1]

Blindness of the bodily eyes is a very great calamity; only those who suffer from it really know what it is. It is worse for those who have had at one time sight, and have subsequently lost it. The blind man is in a perpetual night, for him everything is shrouded in darkness. The beauties of the earth and of the sky are denied him, and if he were born blind he has absolutely no idea of them. The glory of the heavens, lit up by the noonday sunlight, the rising of the sun when it comes upon the earth, casting its early shadows and lighting up gradually the mountain-top and coming down upon the plain and the spires of the city, and the houses of the hamlet. The clouds flecked with light, or somber with shadow; the glorious sunset when, bidding his farewell to the earth, he lights it up with burnished gold or royal purple—all this the blind man never sees. The moon in her borrowed radiance, pouring her silvery light over all things, and the glory of the starlit heavens are denied him. He sees not the beauty of the mountain and the plain, nor the trees in their foliage, nor the different and varied flowers, nor the brooks, nor rivers, nor the majesty of the ocean. He has no idea of colors, or the magic brought about by their combination. Evening, morning, midday are the same to him. The glance of a laughing, kindly eye, the sunlight of a smile, as well as the scowl of hate are the same to him. All, all is enveloped in darkness, and buried in the womb of night. These eyes, tho' clear

[1] Luke xviii, 35.

To outward view of blemish, or of spot,
Bereft of light, their seeing have forgot,
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman.[2]

Such is an inadequate picture of the condition of the blind.

No wonder that the blind man of Jericho kept calling upon the wonder-worker, Jesus of Nazareth, to give him the boon of sight—"Lord, that I may see." And when he had received his sight he followed our Lord, glorifying God. "And all the people, when they saw it gave praise to God."[3]

Some persons, too, have perfect sight, but in reality they see nothing. Such are the wholly mad, the mentally unsound, the total idiot. The world to them is distorted and unreal, and things appear not in their true perspective and harmony, but blurred and maimed. They gather no knowledge or lesson from anything. Their mind affects the eye, and in consequence their vision is a blind or half-blind one. True it is, that they can see, but they cannot co-ordinate things, cannot make the mind respond to the visual image. They view the world in a vague, hazy and unreasoning manner, and the unfortunate condition is reflected in the eye. The eye of the idiot conveys nothing, no love, no hatred, no smile, no frown. The eye betrays what is in the mind, for the eye is the mirror of the soul. "An eye can threaten like a loaded and leveled gun, or can insult like hissing or kicking; or, in its altered mood, by means of kindness it can make the heart dance with joy."[4]

The eye of the idiot inspires only fear, fear for his own safety, or that of others. But it is not of

[2] Milton. Sonnet XXII, l. 1.
[3] Luke xviii, 43.
[4] Emerson, "Conduct of Life."

mere material blindness or idiocy that we are speaking now, but of the indefinitely more fearful spiritual blindness of soul. What has been already said of blindness or idiocy is intended to bring out into greater relief the more frightful malady of a blind soul.

There are many people in the world today, as there have been in times past, whose vision of body and sanity of mind are perfect, but whose soul is shrouded in the darkness of midnight—a darkness more terrible than the land of Egypt in the days of Moses. These persons are in all walks and avocations of life—the rich and the poor, the learned, and the ignorant, the Scribe and the Pharisee. The rich imagine that their wealth gives them vision; the poor, that their poverty gives them clear-sightedness into the motives of those socially above them. The learned weigh everything in their would-be accurate scales, dogmatize on all things, sift and measure and refine the secrets of heaven; and the ignorant swallow without a grimace all that their apparently learned, but in reality more ignorant, fellows give to them for consumption. The world is full of the would-be learned Scribe, and the blind—the self-blinded Pharisee. Perfectly true it is, that the learned can weigh the earth, tell its history, dive into its secrets, recount the generations of man from the first. They can give the number and magnitude of the stars, their constitutions, their orbits and interrelations. But many are so blind that they do not see the God who resplendently shines forth as the Creator of all. The really learned man sees God in all things, the really ignorant sees Him in nothing. The more a man knows, the less he knows; for his knowledge only opens up to him the vast and illimitable ocean of his ignorance. What the most learned man

that ever lived knows, is infinitesimal in comparison with what he does not know. Our knowledge is like an islet in a vast ocean, and we are often blind to the commonest things around us.

This is true of times that are passed, and is more especially true of times that are present. We strut around in borrowed plumes, and imagine we are the heirs of all the centuries. All the learning, all the knowledge, all the goodness of past times are looked upon as antiquated, and nothing has been done of any importance before our own time. But this has been the cry of man from the earliest period. King Solomon only expresses the ideas of all thoughtful men when he said many, many years ago: "All things are hard; man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done. Nothing under the sun is new, neither is any man able to say: Behold this is new; for it hath already gone before in the ages that were before us."[5]

We have had mighty empires in the distant past; we have read of civilizations that never dreamed they would pass away forever, hardly leaving footprints upon the vast sands of time. Yet these empires have crumbled into dust, and the civilizations are forgotten. Empires and kingdoms and dynasties, and languages come and go, and the human race goes on as ever. Men who imagined they knew all about God and themselves and the world, lived thousands of years ago, and their blindness is just the same as the blindness of men of the present day.

There were sages in Babylon, in Syria, in Per-

[5] Eccles. i, 8-10.

sia, in Egypt, in Greece, in Rome, but for the most part they were blind. These mighty empires were engrossed in things material. Their outlook was bounded by the senses, the things of earth, wealth, beauty, pleasure, fashion, blinded them and made them grope in darkness. It booted nothing that they had power, and wealth and literature, and sages, for sooner or later the words of God to the King of Tyre by the prophet Ezechiel became true of them all: "Thy heart was lifted up with thy beauty; thou hast lost thy wisdom in thy beauty, and I have cast thee to the ground; I have set thee before the face of kings, that they might behold thee."[6]

Rome was mistress of the world. Kings paid tribute to her, and tribes and people bowed down under her yoke. Her laws bound the wills of men; and her wealth, her civilization, her learning captivated their hearts. But her ideals were blind, blinded by the glare of the things of this world. "But all men are vain in whom there is not the knowledge of God; and who by these good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who is the Workman: But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world."[7]

The great god of Rome was Jupiter the profligate; Juno, the goddess, was an adulteress; Bacchus, a drunkard; Venus, a wanton, yet the ideal of womankind. The blind fates ruled all things, and freedom of the will was dead. Vice, luxury, pleasure, cruelty reigned supreme, and Rome corroded and fell apart by her own rottenness. Surely she was blind, and her blindness was

[6] Es. xxviii, 17. [7] Wis. xiii, 1-2.

the blindness of her own citizens. The state is made from individuals, and the foundation of all is based upon the bed-rock of the family. As happened to Rome in the blindness of her individuals, and the decay of her family life, so has it happened to all other nations of antiquity. We have chosen Rome as our example because she was the most powerful and longest established in the history of nations, and yet sooner or later the canker-worm ate out her life, because she was too blinded by passion to see her own destiny.

Is our own age blind? Are we following in the footsteps of the blind? Can the words of our Saviour: "If the blind lead the blind, both fall into the pit,"[8] be applied to this age and to millions of individuals in it? It is indeed very true that no one now believes in Jupiter, or Juno, or Venus, or Bacchus, or the blind Fates as persons to be followed and adored. But it is none the less true that there are modern pagans as blind as were the Roman pagans. The gods of Rome are dead as persons, but their vices and all that for which they stood are as real today in the world as in times that are past. The ideal of Jupiter and Juno and Venus and Bacchus and the Fates exercises with many as powerful an influence as in the days of blind, pagan Rome.

It is true that Christ has come, and established His Church, but the blindness of many is so great that they do not or will not see her. It is true that civilization is based upon and mainly takes its rise from Him who was born in a cave at Bethlehem, and died a malefactor's death by crucifixion upon Calvary, but the world's knowledge of these things is hazy, half-blind, and glimmering. It cannot get away from the influence of Christianity, but that influence is only indirect,

[8] Matt. xv, 14.

just as we get the sunlight borrowed by the moon. As Cardinal Newman says: "We know that Christianity is built upon definite ideas, principles, doctrines, and writings, which were given at the time of its first introduction, and have never been superseded and admit of no addition."[9]

The present age glories in its inventions, its discoveries, and in all the wonderful things it has done in science, in art, and for material comfort. Wonderful progress has been made in medicine, in hygiene, in the history of man, and in all things that go to make up his material well-being and development. So much so, that some vainly and fondly hope that the race will go on to such a degree as to eliminate all thought of Providence and of heaven. Evolution, say they, will make us equal to, or even above what Christians call "angels." Starting in countless ages of the past from the lowest form of life, evolution has gone on and on to the present condition of man, and there is no knowing what ends it will attain in the countless ages of the future. This chimerical dream has been shattered and dispelled over and over again, and yet it is indulged in by many blinded persons. We imagine we have eliminated all war, and then go on to lay the foundations for new ones. In our blindness we do not see the evils that surround us—strife between employers and employed; the terrible struggle of capital and labor; the awful physical evils brought on by avarice, drunkenness and lust; scandal of sinful waste, when the poor are in want; the grinding bargains made to get work from the helpless laborer, and mechanic, should convince all who are not hopelessly blind that the human race is not really progressing, but in fact is retrogressing.

[9] "Idea of a University," p. 355.

Reverence for God, obedience to parents, proper care and education of children, belief in any form of religion, not to speak of true religion, chastity, humility, abnegation, mortification are ideas wholly alien from the mind of this blind world. The world is blind and is perfectly content with its blindness. Not knowing nor caring to know anything beyond itself, it rejoices in its blindness and goes groping down the great avenue of time. Isaias the prophet said: "From the beginning of the world they have not heard, nor perceived with the ears; the eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee." [10]

In one of his discourses Cardinal Newman thus puts the case of the world: "In truth the world does not know of the existence of grace; nor is it wonderful, for it is ever contented with itself and has never turned to account the supernatural aids bestowed upon it. Its highest idea of man lies in the order of nature; its pattern man is the natural man; it thinks it wrong to be anything else than a natural man. It sees that nature has a number of tendencies, inclinations, and passions; and because these are natural, it thinks that each of them may be indulged in for its own sake, so far as it does no harm to others, or to a person's bodily, mental and temporal well-being. It considers that want of moderation, or excess, is the very definition of sin, if it goes so far as to recognize that word. It thinks that he is the perfect man who eats, and drinks, and sleeps, and walks, and diverts himself, and studies and writes, and attends to religion in moderation. The devotional feeling, and the intellect, and the flesh has each its claim upon us, and each must have play, if the Creator is to be duly honored.

[10] Is. lxiv, 4.

"It does not understand, it will not admit, that impulses and propensities which are found in our nature as God created it, may nevertheless, if indulged, become sins, on the ground that He has subjected them to higher principles, whether these principles be in our nature, or be superadded to our nature. Hence it is very slow to believe that evil thoughts are displeasing to God and incur punishment. Works, indeed tangible actions, which are seen and which have influence, it will allow to be wrong; but it will not believe even that deeds are sinful, or that they are more than reprehensible, if they are private or personal; and it is blind utterly to the malice of thoughts, of imaginations, of wishes, and of words. Because the wild emotions of anger, desire, greediness, craft, cruelty, are no sins in the brute creation, which has neither the means nor the command to suppress them, therefore they are no sins in a being who has a diviner sense, and a controlling power. Concupiscence may be indulged, because it is in its first elements natural." [11]

Such has it always been from the very beginning—from the day when "the Lord said to Cain: Where is thy brother Abel? And he answered: I know not; am I my brother's keeper? And He said to him: What hast thou done? the voice of thy brother's blood crieth to Me from the earth." Those two types—the type of Cain and the type of Abel—are running side by side in the world ever since. The very crime itself of the murder of one brother by the other in the very beginning, the very cradle of man on the earth, was made possible by the disobedience of their parents. And to that disobedience the blindness in the souls of

[11] "Discourses to Mixed Congregations," p. 148.

many is attributable. "We have groped for the wall, and like the blind we have groped as if we have no eyes. We have stumbled at noonday as in darkness, we are in dark places as dead men." [12]

The primitive revelation, however, by the goodness of God was never wholly lost in darkness. God spoke to the human race, and in various ways kept it from total blindness. The eye of conscience was never without some light to guide it. God the Holy Ghost, who brought order out of chaos in the beginning of time, was always in the world lighting it up in the spiritual order, as in the material order he lightened the primeval darkness.

Gradually and slowly He was preparing men for the coming of the Sun of Justice, Christ our Lord. "And the Light shineth in darkness and the darkness did not comprehend it. . . . That was the true Light which enlighteneth every man that cometh into the world." [13]

St. Augustine, preaching on these words, says: "Accordingly, as in the case of a blind man placed in the sun, the sun is present to him, but he is absent from the sun. So every foolish man, every unjust man, every irreligious man, is blind in heart. Wisdom is present, but it is present to a blind man, and is absent from his eyes; not because it is absent from him, but because he is absent from it." [14]

Finally, Christ came to dispel the darkness and to give light to those who were spiritually blind. He denounced the blindness of those who at that time ruled over the spiritual destinies of the Jewish people. "Woe to you, blind guides. . . . Who strain out a gnat, and swallow a camel. . . . Woe to you, Scribes and Pharisees, hypocrites, because

[12] Is. lix, 10. [13] John i, 5-9. [14] On the Gospel of St. John, Tract I, No. 13.

you make clean the outside of the cup, and of the dish, but within you are full of rapine and uncleanness. . . . Woe to you, Scribes and Pharisees, hypocrites, because you are like to whited sepulchers, which outwardly appear to men beautiful, but within are full of dead men's bones, and all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity."[15]

Oh, the wonderful courage of Jesus because language such as this to incense the leaders of the Jews was finally to cause His death. They knew well that He knew them, they knew that He described their blindness accurately, and with deeply wounded pride, determined at any and all costs on His death, with the full conviction of what He was and of what He came to do. He said to them on another occasion: "I am the Light of the world; he that followeth Me, walketh not in darkness, but shall have the Light of life."[16] St. Augustine, preaching on these words, says: "In these words He has commanded one thing, promised another; let us do what He has commanded, that we may not with shameless face demand what He has promised; that He may not say to us in His judgment, Have you done what I commanded, that you should expect what I promised?"[17]

And He founded the Church to be the guide and director of men—to take from their eyes the scales of spiritual blindness, and to bring the light of God's love into their souls. He said He would be with His Church for all times, and promised to send the Holy Ghost to guard, defend, and enlighten His Church, and to cure the spiritual

[15] Matt. xxiii, 16 *et seq.*
[16] John viii, 12.
[17] On St. John's Gospel, Tract xxxiv, No. 8.

blindness of men. "And when He is come, He will convince the world of sin and of justice, and of judgment."[18] The mission of the Church is to teach all mankind, to remove blindness brought on by sin, and to open the eyes of souls to the light of God's glory.

What is the response of the world to this Mission of the Church? It simply makes no response. The world is in antagonism to the Church, to its maxims, its laws and its spirit. The Catholic sense inculcates reverence, submission, docility; that is, the worship of God and the filial fear of offending Him; the yielding of His authority and cheerful obedience to all in Church and State and family; and, finally, the willingness to be taught the things of God and what belongs to salvation. But as St. Gregory the Great says: "It is the wisdom of this world to overlay the heart with inventions, to veil the sense with words; things that are false to show for true, what is true to make out fallacious. This is the wisdom that is acquired by the young by practice. This is learned at a price by children; they that are acquainted with it are filled with pride, despising other men; they that know nothing of it, being subdued and brow-beaten, admire it in others; for this same duplicity of wickedness, being glossed over by a name, is their joy and delight, so long as forwardness of mind goes by the title of urbanity. She dictates to her followers to seek the high places of honor, to triumph in attaining the vain acquisition of temporal glory; to return manifold the mischiefs that others bring upon us; when the means are with us, to give way to no man's opposition; when the opportunity of power is lacking, all whatsoever he cannot accomplish

[18] John xvi, 8.

in wickedness to represent in the guise of peaceable good-nature."[19]

Yes, indeed, the world is blinded by its own deceit, and it strives to throw dust in the eyes of all those who perhaps would be able to discover its deceitfulness. The world hates nothing more than to be found out: the truth is detestable to it because it is blind and hates the light.

The words of our Saviour: "You shall know the truth, and the truth shall make you free,"[20] have no response from it. "And this is the judgment: because the Light is come into the world, and men loved darkness rather than the Light; for their words were evil. For everyone that doth evil hateth the Light and cometh not to the Light, that his works may not be reproved."[21]

The great motto of the world is expediency, the readiness to fit in with any occasion for the promotion of selfish interests. But of principles that are eternal, and are not subject to whim and fancy, it knows nothing. It is the blind creature of the hour and trims its sails to every wind. "Love not the world," says St. John, "nor the things which are in the world. If any man loveth the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life, which is not of the Father, but is of the world."[22] The world is mad for pleasure, the world is full of cowardice, the world bows down before pomp, and power, and place.

"Behold here the true origin and fountain-head of the warfare between the Church and the world; here they join issue and diverge from each other. The Church is built upon the doctrine that impurity is hateful to God, and that concupiscence

[19] Cf. the Book of Job. Vol. I. p. 614.
[20] John viii. 32.
[21] John iii. 19-20.
[22] I John ii. 15-16.

is its root; with the Prince of the Apostles, her visible Head, she denounces the corruption of concupiscence which is in the world, or that corruption in the world which comes of concupiscence; whereas the corrupt world defends, nay, I may even say, sanctifies that very concupiscence which is the world's corruption. Its bolder and more consistent teachers make the laws of this physical creation so supreme as to disbelieve the existence of miracles, as being an unseemly violation of them; and in like manner, it deifies and worships human nature and its impulses, and denies the power and the grant of grace. This is the source of the hatred which the world bears to the Church. It finds a whole catalogue of sins brought into light and denounced, which it would fain believe to be no sins at all; it finds itself, to its indignation and impatience, surrounded with sin morning, noon and night; it finds that a stern law lies against it where it believed that it was its own master and need not think of God; it finds guilt accumulating upon it hourly, which nothing can prevent, nothing remove, but a higher power, the grace of God. It finds itself in danger of being humbled to the earth as a rebel, instead of being allowed to indulge its self-dependence and self-complacency. Hence it takes its stand on nature, and denies or rejects divine grace. Like the proud spirit in the beginning, it wishes to find its supreme good in its own self, and nothing above it; it undertakes to be sufficient for its own happiness; it has no desire for the supernatural and therefore does not believe in it. And as nature cannot rise above nature, it will not believe that the narrow way is possible; it hates those who enter upon it as if pretenders and hypocrites, or laughs at their aspirations as romance and

fanaticism, lest it should have to believe in the existence of grace."[23]

Let each one of us ask himself if he belongs to this headlong, blind world? It indeed behooves us very much to see if we too are not blinded, or half blinded by its false glare. It is absolutely necessary, if we wish to keep ourselves from being blinded, to shade our eyes—the eyes of our souls—from the dust thrown off by the swiftly-moving chariots of this world. Unless we are very careful we are liable to be infected by the moral diseases that are around us everywhere. False maxims, false principles, false standards of living are as near to us as the very air we breathe, and we are apt to be affected by their contagion.

Blindness of soul is a most terrible malady, and unless we are careful we may be afflicted, as so many are inside and outside the Church. Have you never come across people so blinded by prejudice, by repeated sin, by wilful ignorance, that you marveled? Things that were as clear to you as the noonday sunlight, were black and dark as midnight to them. They did not or they would not see. It was so in the days of Christ the Lord, and it is so now. "If I had not done among them," said Jesus, "the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father."[24] And as St. Paul says to the Romans: "The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity; so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God, or given thanks; but because

[23] Newman, "Discourses to Mixed Congregations," p. 148.
[24] John xv, 24.

vain in their thoughts, and their foolish heart darkened."[25]

Look around you and see the terrible blindness of a great many people. They are more influenced by the things of the present, passing time, than by those that belong to eternity. They act, and speak as if there were nothing beyond this world, as if death would end it all. Chicanery, double-dealing, lying, pretense, seem to rule supreme. Sincerity, singleness of purpose and mind, and truth of word and action seem to be dead. Men are blind to the real values of life, and to the purpose and end for which they were created. True liberalism has degenerated into indifference, the one standing upon principle, the other upon mere expediency. Religion is looked upon as a sentiment, and all religions are deemed of equal standing and importance. Crime is only a case of adenoids, and criminals are petted as more sinned against than sinning.

The Church is praised on the one hand for her action only in worldly affairs, and is blamed on the other for doing that for which she was founded, namely, her actions in heavenly affairs. When she counsels patience in poverty to the poor, she is looked upon as the patron of the rich; when she denounces the injustice and rapacity of the rich, she is counted the patron of lawlessness and rioting. When her liberalism, so inflexible in principle, is bending in its application, she is looked upon as vacillating and weak; when she condemns, she is looked upon as intolerant and bigoted. Yes, she is intolerant of crime, but very tolerant to the individual sinner, and this is not seen by a blind, intolerant world.

The world is made up of persons like ourselves; we are a part of the world. When Jesus an-

[25] Rom. i, 20-21.

swered Pilate, saying: "My kingdom is not of this world," [26] He surely did not mean the material world with all its wonders and beauties, because David was inspired by the Holy Ghost when he wrote: "The earth is the Lord's, and the fulness thereof." [27] What he meant was that His kingdom was not of the sinfully blind world. We pray every day: "Thy kingdom come. Thy will be done on earth as it is in heaven," [28] which means that we wish the kingdom of God to reign in our hearts, by the performance of His holy will.

But let each one of us ask himself how he puts into everyday practice the real meaning of that petition of the Lord's prayer. Whatever tends to weaken our faith, tends to blind us to the kingdom of God. There are many things around us and within, which are liable to blind us unless we keep our eyes—the eyes of our souls—purified and cleansed. We are allured and blinded by the world around us, by the deceits, temptations and snares of the devil, and by our own innate propensity to evil. These powerful enemies are ever watchful and sleepless, and we must be on our guard lest we blindly stumble and fall into the ditch.

"The world is always on the watch to keep its votaries within its grasp, and stretches out its octopus coils to gather to itself all classes of men. It is insidious, subtle, permeating, and is perfectly at home with the rich and the poor, the scholar and the dullard. Oh, it is a radiant land, this wide, outspread, many-colored mercy of our Creator! But we must be content for awhile now to pass out of its kindling sunshine into another land of most ungenial darkness, in the hope that we shall come back heavy laden with booty for God's glory and knowing how to prize the sun-

[26] John xviii, 36. [27] Ps. xxiii, 1. [28] Matt. vi, 10.

shine more than ever. There is hell already upon earth; there is a something which is excommunicated from God's smile. It is not altogether matter, nor yet altogether spirit. It is not man only, nor Satan only, nor is it exactly sin. It is an infection, an inspiration, an atmosphere, a life, a coloring matter, a pageantry, a fashion, a taste, a witchery, an impersonal but very recognizable system. None of these names suit it, and all of them suit it. Scripture calls it 'The world.' God's mercy does not enter into it. All hope of its reconciliation with Him is absolutely and eternally precluded. Repentance is incompatible with its existence. The sovereignty of God has laid the ban of the empire upon it; and a holy horror ought to seize us when we think of it. Meanwhile its power over the human creation is terrific, its presence ubiquitous, its deceitfulness incredible. It can find a home in every heart beneath the poles, and it embraces with impartial affection both happiness and misery. It is wider than the Catholic Church, and is masterful, lawless and intrusive within it. It cannot be damned because it is not a person, but it will persist in the general conflagration, and so its tyranny be over and its place know it no more. We are living in it, breathing it, acting under its influences, being cheated by its appearances and unwarily admitting its principles. Is it not of the last importance to us that we should know something of this huge evil creature, this monstrous sea-bird of evil, which flaps its wings from pole to pole, and frightens the nations unto obedience by its discordant cries?'' [29] Such, by Father Faber, is a partial description of the world against which we must fight, in order that we may not be blinded.

And not only that, but we have another enemy

[29] Faber, "The Creator and the Creature," p. 351.

who strives to blind us, so that we may not see our duty to our Creator. He cannot of himself do us any harm. We must allow him to blind us freely and willingly. In the Book of Job,[30] we read that God allowed the devil to tempt the holy man, and the whole chapter depicts clearly the restless endeavors of Satan against God's servants, and the overruling Providence of God in not allowing temptation to be above the strength of the one tempted. St. Gregory the Great writes upon this: "When Satan has a desire to tempt the holy man (Job) and yet tells the Lord that He must put forth His hand against him, it is very deserving of notice that even he, who is so specially lifted up against the Maker of all things, never claims to himself the power to strike; for the devil knows well that he is unable to do anything of himself, for neither in that he is a spirit does he subsist by himself. . . .

"But we must know that the will of Satan is always evil, but his power is never unjust, for his will he derives from himself, but his power he derives from God. For what he himself unrighteously desires to do, God does not allow to be done except with justice."[31] Yes, indeed, God allows the devil to tempt us so that we may prove our caliber, but He never allows him to blind the eyes of our soul; we ourselves must do that. The devil can allure, but he never can force us to do evil.

Then, again, we have our own selves to fight against. "For," as says the Scripture, "the imagination and thought of man's heart are prone to evil from his youth."[32] "For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphe-

[30] C. I. [31] On the Book of Job, Vol. I, p. 79. [32] Gen. viii, 21.

mies."[33] After the fall of our First Parents, the intellect of man was darkened, and his will was weakened. What St. Paul says of himself is true of every man. "For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do. . . . For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me; but to accomplish that which is good I find not. For the good which I will, I do not; but the evil which I will not, that I do. But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members."[34]

We are more prone to do wrong than to do right; the concupiscence in our bodies holds up even against the higher law of our own will, and so we are apt to be blinded by our own selves, and, as it were, to hypnotize ourselves. This is a terrible state of blindness, for who is so blind as the man who will not see?

As is well said by the author of the "Imitation of Christ," "We cannot much rely upon ourselves because God's grace and our senses often fail us. Our light is dim. And even this we soon lose from neglect. Often, too, we do not see that we are so blind within. Our deeds are often ill and our excuses worse. Sometimes passion moves—and we think it zeal![35] "Yes, we are often very blind to our own defects and sins, but very clear-sighted when it comes to those of others. What our Saviour said of old is just as true now: "Why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypo-

[33] Matt. xv, 19. [34] Rom. vii, 15-23. [35] Bk. 2, C. 5.

crite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye."[36]

Yes, we strut across the stage of this world, and are blinded by the glare of its footlights, and imagine that its applause is real, but after all there is only one in the audience and that One is God.

What are the causes of this spiritual blindness? Pride is the principal cause, for it darkens the mind and then we cannot see God. In the words of the text of this sermon the proud man practically says: "I am rich, and made wealthy, and have need of nothing."[37] Then there is the blinding evil of impurity, of sensuality, which takes all spiritual vision from man. "The sensual man," says St. Paul, "perceiveth not these things that are of the spirit of God."[38] Lastly, there is tepidity, indifference and love of ease. Christ, through the mouth of St. John, says to those who are guilty: "I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of My mouth."[39] There is nothing so nauseating to God and so blinding to the individual as this spirit of indifference, tepedity and sloth. I know I shall be pardoned for quite a long extract treating of this terrible evil from the pen of that master of the spiritual life, Father Faber:

"There is nothing in the spiritual life which arrests our attention so forcibly as lukewarmness, because of the language in which it has pleased God to express His ineffable disgust with it, and the startling doctrine which accompanies the declaration of His loathing, that coldness is less

[36] Luke vi, 41-43.
[37] Apoc. iii, 17.
[38] I Cor. ii, 14.
[39] Apoc. iii, 15-16.

offensive to Him than tepidity. Who is it, then, with whom God is so exceedingly displeased, that He is sick of His own redeemed creature! We tremble at the answer. It is the man who is patient when he has nothing to suffer, who is gentle while he is uncontradicted, who is humble when men leave his honor untouched, who wishes to be a saint without the trouble of it, who seeks to acquire virtues without mortification, who is willing to do many things but not to take the kingdom of heaven by violence. Alas! here are verified the dread words of the Prince of the Apostles. 'The time is that judgment should begin at the house of God; and if first at us, what shall be the end of those who believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the wicked and the sinner appear?'[40]

"The diseases and evils of the body are, as might be expected, seeing they are the immediate outflowings of sin, in a great degree typical of the miseries and misfortunes of the soul. If we seek the correlative of lukewarmness we shall find it in blindness. It is a blindness which does not know even its own self and does not suspect that it is blind, or that other men see better than itself. It is a judicial blindness because it once saw better itself, and now does not remember either what it saw, or that it ever saw at all. It is usual to consider that this blindness is owing principally to three causes: the frequency of venial sins, habitual dissipation of mind, and the ruling passion. The frequency of venial sins is like traveling in the wilderness, where the bright air is imperceptibly filled with fine sand. Habitual dissipation of mind is like reading in the sunshine and living in a light too strong for our eyes. The ruling passion is an external violence which

[40] I Pet., iv, 18-18.

menaces us and makes us shut our eyes and have them always shut that we may not see what it would fain hide, and so, when we open them after long being used to darkness, it is the very light itself which blinds us.

"The immediate results of this blindness are three also. In the first place conscience becomes untrue. The body does not move firmly and in a straight line in the dark. So the conscience also must see in order to keep its balance. But if we falsify the oracle and still believe in it, what is the consequence but error and corruption everywhere? If the light that is in us be darkness, says our Lord, how great is that darkness! So first there comes a false conscience. But in proportion as conscience becomes dark, and so cold and finally numb, in the same proportion the bad instincts of the human spirit, like owls at night, get more far-sighted, animated and vivacious.

"These instincts lead us with uncommon tact to avoid anything which will restore animation to the conscience. For their purpose it had best remain under chloroform for life. Thus they make us shrink from anything like vigorous spiritual direction. We suspect we shall be awakened and driven and made too good. Discretion, that is, the discretion of the blind conscience, tells us this shrinking is wisdom and sagacity. We must, it says, be moderate in everything, but of all things, amazingly moderate in the love of God. So in hearing sermons, reading books, cultivating acquaintances, patronizing works of mercy, it draws back from everything that is likely to come too near or hit too hard. It is the old story of the earthen jug and the brazen jar as they went down the stream together. Here is the second result of this blindness, which renders the cure still less likely. Indeed, it is a characteristic of tepidity,

that everything we do while we are in that state has a tendency to confirm us as incurable. Out of the two preceding results flows a third, which is a profane use of the sacraments. To go to holy Communion when we are physically drowsy, yawning, and half asleep, or to make our general confession half stupefied with laudanum, would be fair types of the way in which we morally use the sacraments. Thus frequent or even daily Communion seems to have only a negative effect upon us. We do not know how bad we might be without it; and that is all. Weekly confession gives us no additional power over our commonest imperfections. Matters look as if they had come to a standstill, if I am right in thinking there is any such phase of the spiritual life. But no! We are blind men whose faces have been turned unwittingly. We are retracing our steps; and the only wonder is that the easier task of going downhill does not by its contrast make us suspicious of some mistake. Alas! we are asleep as well as blind. The finest things we do now are no better than feats of somnambulism." [41]

This is truly a horrible state for anyone to be in. Far better would it be for a man to fall terribly into crimes and so be brought up to consciousness and to the urgent need of God's guiding and protecting hand than to be so blinded by this spirit of lukewarmness as to be groping in the dark he loves so well.

Listen to what St. Gregory the Great says on this blindness of soul: "Here it is necessary to know, that sometimes the eye of the understanding is first dulled, and then afterwards the mind being taken captive roams at random amidst outward objects of desire, so that the blinded soul knows nothing of where it is being led, and will-

[41] "Growth in Holiness," p. 432.

ingly surrenders itself to the allurements of the fleshly part; while at other times the desires of the flesh first burst forth and, after long custom in forbidden courses, they close the eye of the heart. For often the mind discerns right ways, but does not lift itself up fearlessly against bad practices; and it is overcome while offering resistance, when the very thing that it does in exercising discernment is outdone by the pleasurable emotion of its partner, the flesh."[42]

The spiritually blind fail to realize the supernatural value of grace and the dignity of the human soul. They are blind to the need of prayer, and the sacraments. Death, judgment, hell, heaven are unmeaning words to them, or at best convey nebulous, hazy ideas. They are self-hypnotized, drugged, torpid and blind. Life, with all its responsibilities and realities is to them only a dream.

First look into your own soul and see, if you can, whether you are afflicted with this myopia—yea, it may be worse than myopia; it may be total blindness. If that is so, you need to repeat the cry of the blind man at Jericho—"Lord, that I may see!" See what? See your failings, your faults, your sins. See whether your standard is that of the world, or that of Christ. Is your vision blinded as regards the sex-appeal, in your own dress, or the dress of your daughters? Are you blind to your responsibilities as parents in giving good example to your children? Do you follow the abominable practices of the world in race-suicide, or the murder of the unborn? Do you whittle away your religion till nothing is left, or make excuses for your paltry practices of it? Are you influenced by human respect and afraid to openly profess your religion when there is need

[42] On the Book of Job, Vol. I, p. 393.

of it? Do you receive the sacraments as seldom as you can, or even do not receive them at all? Are you honest with yourself and with all men? Are you with the Church, or against it? Are you a scandal in your home, in your neighborhood, or in your work? Christ says: "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth."[43]

If you have any sight left, look around you and see how blind the world is. And yet it is wide-awake and clear-eyed to see those who belong to its party. Hear what Cardinal Newman says of "popular" Catholics, and see if the description fits you. He is speaking to the men of his own time, and of his own country, England; but what he says is just as applicable to men and women of our own time and country. He says:

"Here is a grave matter against you, that you are so well with the Protestants about you; I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are; and if they respect, esteem and love you, it redounds to your praise and will gain you a reward. But I mean more than this; they do not respect you, but they like you because they think of you as of themselves; they see no difference between themselves and you. This is the very reason why they so often take your part and assert or defend your political rights. Here again there is a sense, of course, in which our civil rights may be advocated by Protestants without any reflection on us and with honor to them. We are like others in this, that we are men; that we are members of the same state with them, subjects, contented subjects, of the same sovereign; that we have a dependence on them,

[43] Luke xi, 23.

and have them dependent on us; that, like them, we feel pain when ill-used and are grateful when well-treated. We need not be ashamed of a fellowship like this, and those who recognize it in us are generous in doing so. But we have much cause to be ashamed and much cause to be anxious what God thinks of us if we gain their support by giving them a false impression in our persons of what the Catholic Church is and what Catholics are bound to be, what bound to believe and to do; and is not this the case often, and the world takes up your interests because you share its sins? Nature is one with nature, grace with grace; the world then witnesses against you by being good friends with you; you could not have got on with the world so well without surrendering something which was precious and sacred. The world likes you, all but your professed creed; distinguishes you from your creed in its judgment of you, and would fain separate you from it in fact. Men say, 'These persons are better than their Church; we have not a word to say for their Church; but Catholics are not what they were; they are very much like other men now. Their creed certainly is bigoted and cruel. But what would you have of them? You cannot expect them to confess this; let them change quickly, no one changes in public, be satisfied that they are changed. They are as fond of the world as we are; they take up political objects as warmly; they like their own way just as well; they do not like strictness a whit better; they hate spiritual thraldom and they are half ashamed of the Pope and his councils. They hardly believe any miracles now, and are annoyed when their own brethren officiously proclaim them; they never speak of purgatory; they are sore about images; they avoid the subject of Indulgences,

and they will not commit themselves to the doctrine of exclusive salvation. The Catholic doctrines are now mere badges of party. Catholics think for themselves, just as we do; they are kept in their Church by a point of honor and a reluctance at seeming to abandon a fallen cause.' Such is the judgment of the world and you, my brethren, are shocked to hear it: But may it not be that the world knows more about you than you know about yourselves? 'If ye had been of the world,' says Christ, 'the world would love its own, but I have chosen you out of the world, therefore the world hateth you.' So speaks Christ of His Apostles. How run His words when applied to you? 'If ye be of the world, the world will love its own; therefore ye are of the world, and I have not chosen you out of the world, because the world loveth you.' Do not complain of the world's imputing to you more than is true. Those who live as the world give color to those who think them of the world, and seem to form but one party with them. In proportion as you put off the yoke of Christ, so does the world by a sort of instinct recognize you and will think well of you accordingly. Its highest compliment is to tell you that you disbelieve." [44]

Such are the thoughts of one of the most profound thinkers of the nineteenth century. Think them over and see whether you are blind or no. Do not be blind, be not of those that "have eyes and see not," [45] but rather say with the Psalmist: "I have lifted up my eyes to the mountains from whence help shall come to me. My help is from the Lord, who made heaven and earth." [46] Let us bathe ourselves in the glorious sunlight of God's love; it is around us everywhere. Let us

[44] "Discourses to Mixed Congregations," p. 165.
[45] Ps. cxiii, 5.
[46] Ps. cxx, 1-2.

cry out like the beggar of Jericho: "Jesus, Son of David, have mercy on me. Lord, that I may see," and Jesus will open our eyes to the sunlight —"Receive thy sight, thy faith hath made thee whole." Keep the light here and it will be eternal hereafter. Amen.

ON THE WILL OF GOD

Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. MATTHEW VII-21.

SYNOPSIS

God must be supremely good.—The very idea imports this.—This was known to all great thinkers, good and evil, from the beginning.—To limit God is absurd.—The Design and Designer, Faith and God.—Attributes in God, God is Love.—Doing the will of God.—Peace and the will of God.—St. Augustine on this.—All power is from God.—God sees and knows all things.—We are bound to do His will.—His will is always good.—Christ and the will of God.—God's will is shown everywhere.—It is to be obeyed above all things.—How it is shown to us.—The patience of God with us.—The right of heart.—St. Augustine on this.—All things happen by God's will.—God's rebukes.—Self-seeking.—God's will goes on: How variable we are.—Wicked men and God's will.—Does God change?—St. Augustine on this.—Two kinds of evils.—Material and Moral compared.—Sin does not really *exist:* it is a defect.—God is not the author of sin.—Permissive will of God.—St. Augustine on this.—Drawing good from evil.—Examples.—St. Augustine.—This happiness of doing God's will.—We must be patient.—Father Faber.—The Imitation of Christ.—Finale.

TO THOSE who believe in God as the Supreme Ruler of all things, it is a matter as equally evident that He must be supremely good. This fact is taught us by His revelation, and even to those who before our time have not had this revelation, or have it not at the present, the very idea of an infinite God connotes the idea of an infinite Good. For how can the idea of God infinite in all things be associated with anything

of evil? God is infinite Being. He lives and He loves, and evil is the want of being, it is the defect of good. He cannot hate anything positive; what He hates is the negative. This idea of God was known to the great thinkers and philosophers of old, who had not the gift of revelation. It is known only in a distorted way today by those who absurdly believe in a God who is the Author of good, and of another the author of evil. This was the way, too, in which those of old tried to explain the presence of good and evil in the world.

There is no doubt that from the beginning, good and evil have been running side by side down the ages. It comes from original sin, say those who believe in revelation. It comes from some primal fall, say those who have it not.

Genesis tells us of a time when God made man and woman sinless, free, and happy. Mythology speaks of the days of the golden age, when there was no trouble or pain. It may be that the latter is the penumbra of the light given by the former, and men have never lost fully the glory of the revelation of God's goodness.

If God is infinite in all things, there must be no room in Him for any limitation. To limit Him in anything is to destroy the very idea of His existence. I am speaking now not in terms of revelation, but am going by the light of natural reason. Once we admit God, we must admit Him as infinite; and it is absurd and contrary to reason to deny His existence. It is true that many do, but they substitute for Him, energy, power, blind force or something else. But reason tells us that there must be some beginning; that if there is a design, there must be a Designer; that if things are corruptible and passing away, there must be an incorruptible Spirit and a permanent One.

The universe cannot be its own author, for it has no mind; and blind force is a nonentity. The eternal Mind governs consciously all things. To the man of faith and revelation, it is a different story. God has revealed Himself through the proper channels, and it is the highest attribute and liberty of man to believe. Man is not only a reasoning animal, but he is a believing one. He must believe something, be he the greatest agnostic or the most devout Christian Saint. St. Paul says: "Without faith, it is impossible to please God."[1] Yes, and it is just as true that without human faith, it is impossible to please men. Divine faith is belief in God, human faith is belief in man. We must have both, or there is an end to the world to come, and to the one in which we live now.

God has no parts; He possesses no qualities or attributes, He is the quality or attribute which, in our feeble reason, we assign to Him. We cannot comprehend Him because He is infinite, and at one time we look upon Him as merciful, at another as just, at another as willing or not willing; but He has not those qualities. He is Mercy, Justice, and Will. With us they are attributes separable from ourselves: with Him they are Himself. That He could will evil, is to deny Himself; and that is unthinkable. His will is Himself, and He must be infinitely good. He "worketh all things according to the counsel of his will,"[2] and so does not waver, as we sometimes do between good and evil; is not changed by any force, and is all powerful. Nothing can be conceived more powerful, and more effective. His will is the good of all things, especially rational creatures; and He created all to do His will. His will must tend towards Himself, who is the

[1] Heb. xi, 6. [2] Eph. i, 11.

most perfect Good, towards His own Divine Essence, and then to His own creation, for the promotion of His glory.

When Christ came on earth, He summarized His doctrine in one word—Love. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. . . . Thou shalt love thy neighbor as thyself."[3] Now, perfect conformity of love is to do the will of him whom we love: disobedience is certainly not the sign of love: it is the sign of hate. Consequently, all the doctrine of Christ teaches us to conform our will to the will of God, not only in general things, but in every particular of life. Only in this way, shall we have peace here and eternal glory hereafter. For if we do the will of God, we are impregnable: all the assaults of the devil upon the strong fortress of our soul will be repelled and beaten off, and we can always unfurl a victorious flag. For what can you do with a man who does the will of God? Nothing, absolutely nothing. He is not bribed, nor cajoled, nor twisted one way or the other, according to the whims of the world. The rock upon which he stands cannot be moved: it may be beaten by winds and waves, but it cannot be budged. If you, and I, and every other man would really put into practice the petition in the Lord's Prayer—"Thy will be done on earth as it is in heaven,"[4] we need have little doubt of our eternal salvation hereafter, and we have a foretaste of it in the peacefulness of the present life.

It is by doing the will of God that we are in harmony with His law, and that law is that we love him above all things, and love our fellow-men for His sake. "Order is Heaven's first law" says the poet Pope,[5] and a greater than he, the

[3] Matt. xxii. 37-39. [4] Matt. vi. 10. [5] "Essay on Man."

renowned St. Augustine, writes: "Peace between man and God is the well-ordered obedience of faith to eternal law. Peace between man and man is well-ordered concord.

"Domestic peace is the well-ordered concord between those of the family who rule, and those who obey. Civil peace is a similar concord among the citizens. The peace of the celestial city is the perfectly ordered and harmonious enjoyment of God, and of one another in God. The peace of all things is the tranquillity of order. Order is the distribution which allots things equal and unequal, each to its own place."[6] Disobedience is the root of all sin, as obedience is the root of all sanctity; therefore they who disobey, who fulfill not the will of God, are in sin and rebellion; and those who obey, are in sanctity and peace. For, why should we obey any rule of Church, or State, or family, if we do not first obey God?

St. Paul goes to the very foundation of society when he says: "There is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God."[7] Take away the will of God, and you have nothing to stand on. Where is authority if it be not in the will of God? Civil society would fall to pieces, and the law of the jungle world prevail, if you take away the will of God. Indeed, in some sections of society, decay is fast progressing by the very reason that God's will is denied or decried.

There is no such thing as chance, or fortune, or good luck, or bad luck—all these ideas are pagan and have no place in the Christian life. Our Saviour says: "The very hairs of your head are numbered,"[8] and there is absolutely nothing in the world, yea, in the whole universe, that can

[6] "The City of God," Bk. 19, No. 13. [7] Rom. xiii, 1-2. [8] Luke xii, 7.

escape the omniscient Eye of God. "Good things and evil, life and death, poverty and riches, are from God. Wisdom and discipline, and the knowledge of the law, are with God. Love and the ways of good things are with Him."[9] Everything comes from Him except sin, for sin is a negative; and He promotes or permits all things that are done.

We are bound by every title to do the will of God. To begin with, it must be good or it could not come from Him. Again, He is our Creator, and we belong to Him by a greater and more binding obligation than anything which can be expressed by human language. He simply made us what we are, drew us out of nothing and could as quickly reduce us to nothing.

The great Preacher of the old Testament truly says: "He that liveth forever created all things together. God only shall be justified, and He remaineth an invincible king forever. Who is able to declare His works? For who shall search out His glorious acts? And who shall show forth the power of His majesty? or who shall be able to declare His mercy? Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God."[10] God did not need us, nor the angels nor the universe; but out of His goodness, He created all things, without diminishing His own perfection. Peter the Lombard says: "Such is His goodness, that He wished to make others share in that Beatitude by which He is eternally happy, and which He saw could be communicated without being diminished."[11]

We are His, then, and as such, we are bound to do His will.

Then again, after the Fall of the race, He has redeemed us, and brought us back again to our

[9] Ecclus. xi, 14-15. [10] Eccluś. xviii, 1-5. [11] Sentent. Lib. 2, Disp. 1.

original state. He has taken us up again from out the morass of sin in which we were floundering, and put us upon our feet on the dry ground of His grace. The God of infinite majesty became Man and died to redeem us from hell and slavery. Also, in every other way, is He our Benefactor; nothing comes from His hand that is not good, or He allows nothing to happen us that is not intended for our good. "For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in Him." [12]

Such is a mere outline of God's goodness, and He asks us in return to do His will. In doing that will, we achieve the greatest liberty; but in doing our own, we became the greatest slaves.

The will of God is manifested in a thousand different ways in superiors and inferiors, in Church and State, in family and social life. It is obedience that is the bond of society; it is obedience that separates us from the brute. We all have to be obedient whether we wish it or not; it may be forced, or it may be free, but the only real obedience is free. God will not have an unwilling servant, his service must be of love, and through the heart and will.

No matter whom we obey, when we do it for His sake, we do it for Him. He Himself when He became Man obeyed creatures because such was the will of God. "He humbled Himself, becoming obedient unto death, even to the death of the cross." [13] He has given to all men the most perfect pattern of obedience, and that under the most trying circumstances.

He saved us by His obedience. St. Paul says: "For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just." [14] The one man

[12] II Par., xvi, 9. [13] Phil. ii, 8. [14] Rom. v, 19.

who brought sin into the world by disobedience was Adam. The One who brought sanctity into the world by obedience was the second Adam—Christ our Lord. It was really His obedience to the will of His Father that saved us. In obedience He lived, in obedience He died; in triumph He arose, in glory He ascended. So will it be with those who follow the will of God; it cannot be otherwise, or God would not be God.

The will of God has always been manifested to men, sometimes indeed dimly and darkly apprehended, but, even so, when performed by that twilight, capable of bringing men to a clearer vision. It is so even now to those to whom a brighter day has not been given by revelation. But those to whom revelation has been vouchsafed, have evidence of God's will at almost every hand's turn; we can find it out everywhere, in all our duties and avocations of life.

The Ten Commandments are only the outward expression of God's will, and these enter into the minutest relations of man with Him, with his fellow-man, and with himself. The more perfect the practice of them, the more perfectly is the will of God done. And the same can be said about the laws of the Church and the State, for God is the Author and Founder and Head of both. In the Apocalypse, it is written: "And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: 'Behold the tabernacle of God with men, and He will dwell with them.' "[15] And when our Lord sent forth His disciples to preach, He said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth

[15] Apoc. xxi, 2-3.

Him that sent Me." [16] And He laid the foundation of all civil authority and the duty of obedience to it when He confuted His enemies by the command "Render to Caesar the things that are Caesar's, and to God the things that are God's." [17] The civil power has the right to tribute and obedience, and such is the will of God.

God's will is paramount, is above all in State and family and must be obeyed by everybody. He is supreme, and we must follow His will with a right conscience, and cannot do anything against it without sin. Of course, of the mentally unbalanced, and of those who have a diseased or wrong conscience, we cannot treat here. Suffice it to say that they have to be healed, or corrected, or silenced by those who have the duty.

The will of God is made known to us in sickness and in health, in the death of relations and friends, in prosperity and adversity, in persecution, opposition and even in failure. All things come from His hand and if accepted with the right spirit, will redound to our good. There is really no evil in the world but sin, and that does not come from Him, but by our perversity in not doing His will.

Nothing can harm us, nothing can swerve us from the right path, if we do the will of God. All the evil of sin in the world comes from not being obedient to His will. The will of God is always holy and just.

Nothing else will avail anything for us if we do not perform this will. For, what are we when we compare ourselves with God? There is really no comparison, for God is infinite in all things, and we are the creatures of His hands. We do not rightly know what we want, half the time; and like wayward children ask for what will be

[16] Luke x, 16. [17] Mark xii, 17.

harmful for us. God knows, He sees all past, present and future with one glance, and He can tell for everybody what will be good and what harmful. He never wishes any harm to come to us; we may bemoan our sad fate, we may think that He is treating us badly, we may even rebel, but we are then in the condition of an irresponsible child who finds fault with his father for not giving him that by which he may kill himself. Truly wonderful is the patience of God, who bears with our ignorant complaints and fault-finding when, if He yielded to them, we would destroy ourselves. He looks down on the whole race of men from the beginning, and orders all things according to His will. It is true, we do not see things as He sees them. His glance takes in eternity; ours is limited to the passing time. All He does, and all He wills, has reference to eternity, and not to time. The man whose heart is right, who wills according to the will of God, has reason to be glad and rejoice. St. Augustine says: "What is right in heart? Not resisting God. Attend, my beloved, and understand the right heart. I speak briefly, but yet a thing of all the most to be commended. Between a right heart and a heart not right, there is this difference: whatever man, let him suffer what he may against his will, afflictions, sorrows, labors, humiliations, attributes them but to the just will of God, not charging Him with foolishness, as though He knows not what He does because He scourges such a one and spares another: he is indeed right in heart. But perverse in heart, and froward, and distorted are they, who, whatever evils they suffer, say that they suffer them unjustly, charging Him with injustice through whose will they suffer; or, because they dare not charge Him with injustice, take from Him His government. Because God, says

one, cannot do injustice, but it is unjust that I suffer and such a one suffer not; for I grant that I am a sinner, yet surely there are some worse, who rejoice while I suffer tribulation; because then, this is unjust, that even some worse than I should rejoice while I suffer tribulation who am either just, or less a sinner than they, and it is certain to me that this is unjust, and it is certain to me that God does not injustice; therefore God governs not the things of men, nor is there any care for us with Him. They, then, who are not right in heart have three conclusions. Either there is no God; for, 'The fool hath said in his heart: There is no God.'[18] Or, God is unjust, who is pleased at these things, and who does these things. Or, God governs not human things, and there is no care for all men with Him. In these three conclusion there is great impiety."[19]

Does not this statement of the learned and holy Doctor of the Church completely cover the ground? It is unanswerable, for either there is no God, which is impossible, or it is by His will that all things happen. How else could they happen at all if He did not promote or permit them? All power comes from Him; even the devil cannot harm us, for he is a creature of God. Listen again to St. Augustine; his words ring true for all time and all men: "This is the right heart, brethren. Let every man to whomsoever anything happens say, 'The Lord gave, and the Lord hath taken away.'[20] Lo, this is a right heart, 'As it hath pleased the Lord, so is it done. Blessed be the Name of the Lord.' He said not, 'The Lord gave, and the devil hath taken away.' Attend, therefore, beloved, lest haply you should say, 'The devil did this for me.' Unto thy God alone refer thy scourge, for not even the devil

[18] Ps. xiii, 1. [19] On Ps. xxxi, Exp. 11-25. [20] Job i, 21.

does anything against you unless He permit who has power above, either for punishment, or for discipline: for the punishment of the ungodly, for the discipline of His sons. For 'He scourgeth every son whom He receiveth.' [21] Neither must you hope to be without a scourge, unless haply you wish to be disinherited: for 'He scourgeth every son whom He receiveth.' What, *every* Son? Where, then, would you hide yourself? Every one; and none will be excepted; none without a scourge. What, even to all? Would you hear how truly He says all? Even the Only-Begotten, without sin, was yet, not without a scourge.' '' [22]

It is the will of God that we take not the things of this world and use them to the detriment of our eternal salvation. The things of the world are good, but they must not be abused; they are given us for our use and benefit, and God's intention is that they be used only as a means to something higher and nobler. They are merely for time, He intends us for eternity. Sometimes when we think that all is going well, when we begin to forget God, then His will steps in and calls a halt by correction. If we take these corrections in the right spirit, we show what we are; if we take them in the wrong spirit, the spirit of grumbling and fault-finding, we show also what we are. The Book of Proverbs says: "My son, reject not the correction of the Lord: and do not faint when thou art chastised by him: For whom the Lord loveth, he chastiseth: and as a father in the son, he pleaseth himself." [23] And St. John says in the words of Christ: "Such as I love, I rebuke and chastise." [24]

And tell me, who is there amongst the sons of men, now or before this time, who does not or did not need chastisement? Why, the human race

[21] Heb. xii, 6. [22] On Ps. xxxi. [23] Prov. iii, 11-12. [24] Apoc. iii, 19.

would go to hell were it not held back through the merciful will of God. We are so blind that we would rush headlong to destruction, only for the will of God.

Half the time, we are like maddened horses rushing wildly to dash our heads against the stone wall, if we are not stopped by the bit and bridle of God's holy and loving will.

Hear what is said by one whose book has been read with great profit for centuries in all languages, and who was a master of the spiritual life, Thomas à Kempis: "My son, you have still much to learn that you have not fully learnt. What is it, Lord? To bend your wishes wholly to My will, and not to be a lover of yourself; but to be always wishing to work out My pleasure. Longings often fire you and fiercely drive you on, but think you whether you are moved for My honor or your own advantage. If I am your motive, you will be well content however I ordain. But if there lurk something of seeking after self, this is the thing that hinders you and weighs you down." [25]

The trouble with the world is self-seeking; if they do not watch out, it insinuates itself into the holiest persons. Look around you and you will easily see this; look into yourself and you will find it is there too. Self, self, all the time. We love to do our own will, we will undergo suffering and trial to do it, and we hate to do the will of God, in which there is freedom. When it comes to do this will palpably shown us, but under the guise of obedience to creatures, there is downright rebellion. It may be the weather, it may be sickness, it may be trouble in work or business, it may be in the home or outside, false friends or even true friends whom we mistrust,

[25] "Imitation of Christ," Bk. 4, C. 11.

it may be anywhere or everywhere, yet it is the will of God, and bow to it we must, willingly or unwillingly. Who can change the weather? Who can take away deceit? Who can cure sickness? Who can give us work, and peace and plenty but God? Talk as we like, chafe and fret as we may, the will of God goes on. All our fumings, all our futilities, are of no account and only bring trouble on ourselves: "For thou art great and dost wonderful things: thou art God alone." [26]

How variable and inconstant are we! Nothing satisfies us, and when we have that for which we long, we throw it aside as a child does its used and worn-out toy. We think that our whole life depends upon something, and if we do get it, it sickens us; and if we do not get it, we are sad and sorrowful.

All things are in a state of flux and flow, they are like the tide coming and going; no sooner is it in, than it begins to go out. Men come and go, generation succeeds generation, kingdoms and republics arise, attain their growth and die, but God goes on forever. Look at history as far as we know it. What is it but the partial record of God's dealings with man? The will of God runs through it all, and apparently evil has triumphed, but in the end only good has come. Ideas, customs, speech, science have changed from time to time. "They shall perish, but Thou shalt continue: and they shall grow old as a garment. And as a vesture shalt Thou change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail." [27]

And we, poor creatures that we are, imagine that we can do without the will of God! No matter what we do, God owns us, we are His creatures even if we are puffed up with our own

[26] Ps. lxxxv, 10. [27] Heb. i, 11-12.

self-will and pride. "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's." [28] There is no escape, living or dead, good or bad, self-willed or subject to God's will, we belong to Him, and His will always triumphs. And why should it not? Is He not God, and His will Himself? If His will be Himself, then it must be always good.

Hear again, what the renowned St. Augustine has to say: "It is true that wicked men do many things contrary to God's will; but so great is His wisdom and power, that all things which seem adverse to His purpose do still tend towards those just and good ends and issues which He Himself has foreknown. And, consequently, when God is said to change His will, as when, for example, He becomes angry with those to whom He was gentle, it is rather they than He who has changed, and they find Him changed insofar as their experience of suffering at His hand is new, as the sun is changed to injured eyes and becomes as it were fierce from being mild, and hurtful from being delightful, though in itself it remains the same as it was. That also is called the will of God which He does in the hearts of those who obey His commandments: and of this, the Apostle says, 'For it is God who worketh in you, both to will and to accomplish, according to His good will.' " [29]

Now, in the world there are two kinds of evils, one is really not evil at all, and the other is the only real evil. I speak now from the standpoint of faith, and am not influenced in any way by what the worldly man, the man who considers this world as his end, thinks of evil. If this world were to end it all, then material evils were the

[28] Rom. xiv, 8. [29] Phil. ii, 13; "The City of God," Bk. 22, No. 2.

real, and moral evils were fictitious. But this world does not end it all, and consequently the only real evil is sin, which may shut us off from eternal happiness in the world to come. Anything in this world that deprives us not of God, cannot be evil; anything in this world that does deprive us of God, is the only real evil, for God is our life.

Now, we shall go back to the first; namely, to those things that cause trouble or calamity in the world. You can think of anything you wish, vexation, pain, loss of money and property, even loss of character and good name, disease the most loathsome, wars the most cruel and terrible, death the most frightful.

The point is—do these things, or can these things, of themselves separate you from God? Think of a frightful volcanic eruption destroying a whole countryside, or of an earthquake sinking an island with all its inhabitants, or a fearful tidal-wave sweeping to destruction everything and everybody before it. Stand beside the dying bed of a widowed mother leaving four or five young orphans, poor and impoverished, to the care of the world. Does God will all this of which I have spoken? He does. How can you then say that He is good? Most assuredly can I say He is good, and His will is sweet and loving. It must be borne in mind what has been said in another place: God looks in all things to eternity. All that I have mentioned are merely temporal things, frightful if you wish, but yet temporal. All people die, it is only when great calamities come suddenly, that we are appalled; but they would die anyhow some time or another. These calamities come either as a punishment of sin, or as a means of averting from sin. We are told by revelation to be ready for death, and our Lord

warns us to be like the householder and watch for the thief, lest the house be broken open: "Be ye then also ready: for at what hour you think not, the Son of Man will come."[30] It is to give us cause of patience, and to make us ready, that trouble comes upon ourselves, and calamities to others.

The greatest trouble in the world consists in looking upon God as idle, or doing nothing, as apparently having no care of what happens. That He has thrown the world into space and lets it take care of itself, or, as some think, that we are ruled by fates or laws of inexorable necessity. But look around you and see if this is so. See the wonders of plant and animal life, behold the miracles of the changes of the seasons, the beautiful adaptation of means to ends, the symmetry and harmony of all things. It is true that water will drown, fire will burn, lightning will destroy, earthquakes and tidal-waves will ruin, and bacteria bring on death, but we know the value of some of these things, and of others we may be ignorant, but God is not.

We are like people who, going into a laboratory and not understanding the work done there, laugh at and condemn the different processes that are highly beneficial. What we know about the world is very little, we have scarcely scratched its surface, and we pretend to know it all. Truly is God patient with the ignorance of the would-be wise, and conducts the governance of the world without consulting them. Bear it well in mind, nothing escapes Him, He knows the least insect as well as the highest Archangel, and both live by His power. Were He to withdraw His hand, annihilation would ensue. There is as much omnipotence in conservation as in creation.

[30] Luke xii, 40.

God truly wills all things that *exist*. The evils which we have mentioned are positive real things, and there are many others. But there are other evils besides these, and these have no existence except in their defect of good. It is true that, looking around us and even into our own selves, sin seems to be a very positive and real thing, it appears as clear as the noonday sun, and rules the lives of many. But what is sin at bottom? It is the absence of good, it is a negative quality, it is a disobedience, the want of something. God permits sin, He is not the Author of it; for it has no real existence, it is a defect, and He cannot be the Author of defect, or non-existence. True it is, that this defect is a terrible thing. Do not get it into your minds, misinterpreting my words, that if it is merely a defect or has no existence, it is nothing. It is the evil of the world. A cancerous growth upon the face of an otherwise beautiful woman is a defect indeed, but what do we think of it? A thousand times worse is this defect—sin.

God never wills sin, but He undoubtedly permits it. If there is one thing more than another shown forth in the Old and New Testaments from Genesis to the Apocalypse, it is God's permission of sin and His hatred for it. He gave Angels and men free will, and so respects His own gift that He will not interfere with it. All have been or are now under probation and can fulfill the will of God or not, as they choose. Otherwise there would be no free will, and no room for reward. Human society itself is based on the idea of free will, else why rewards and punishments?

Once more do we quote St. Augustine, for his words carry great weight. God it is, he says, "who in the beginning created the world full of all visible and intelligible beings, among which He created nothing better than those spirits whom

He endowed with intelligence and made capable of contemplating and enjoying Him, and united in one society, which we call the holy and heavenly city, and in which the material of their sustenance and blessedness is God Himself, as it were, their common food and nourishment. It is He who gave to this intellectual nature free-will of such a kind that if he wished to forsake God, His blessedness, misery should forthwith result. It is He who, when He foreknew that certain angels would in their pride desire to suffice for their own blessedness, and would forsake their great good, did not deprive them of this power, deeming it to be more befitting His power and goodness to bring good out of evil than to prevent the evil from coming into existence.

"And indeed evil had never been, had not the mutable nature—mutable, though good, and created by the most high God and immutable Good, who created all things good—brought evil upon itself by sin, and this its sin is itself proof that its nature was originally good. For had it not been very good, though not equal to its Creator, the desertion of God as its light could not have been an evil to it. For as blindness is a vice of the eye, and this very fact indicates that the eye was created to see the light, and as, consequently, vice itself proves that the eye is more excellent than the other members, because it is capable of light (for on no other supposition would it be a vice of the eye to want light), so the nature which once enjoyed God teaches, even by its very vice, that it was created the best of all, since it is now miserable because it does not enjoy God. It is He who with very just punishment doomed the angels who voluntarily fell to everlasting misery, and rewarded those who continued in their attachment to the Supreme Good, with the assurance

of endless stability as the need of their fidelity. It is He who made also man himself upright, with the same freedom of will—an earthly animal, indeed, but fit for heaven if he remained faithful to his Creator, but destined to the misery appropriate to such a nature if he forsook Him. It is He who, when He foreknew that man would in his turn sin by abandoning God and breaking His law, did not deprive him of the power of free-will, because He at the same time foresaw what good He Himself would bring out of the evil, and how from this mortal race, deservedly and justly condemned, He would by His grace collect, as now He does, a people so numerous that He thus fills up and repairs the blank made by the fallen angels, and that thus that beloved and heavenly city is not defrauded of the full number of its citizens, and perhaps may even rejoice in a still more overflowing population.''[31]

From this long extract from the writings of the learned and holy Doctor of the Church, we can easily get an idea of the permissive will of God as regards sin. Fatalism has nothing to do with it: men are not under any inexorable necessity: the will is free and God respects it. Evil surely has been done, and will be done until the end, but God in His own good time will draw good out of it all, for His will is good, and good must be the outcome.

In drawing good out of evil God shows His will and immense power. It is easy to draw good from good, but it is indeed a great act to be able to draw good from evil. Look around you, and see the abounding evil that there is in the world, and then consider that even here, from age to age, God's will is done not only in general, but in our own individual case.

[31] "The City of God," Bk. 22, No. 1.

We read of wars and troubles coming upon the world, and to those who had the wars and troubles it seemed as if it was the end of all things and that nothing would right itself, and yet we know that good has ultimately come out of them, and like a ship almost engulfed in a storm, a calm has come and society has been at peace. Look at the Church: at times she is apparently swallowed up in the waves of secularism and persecution. Christ seems to be asleep and oblivious in Peter's boat. "And they came to Him and awaked Him, saying: 'Lord, save us, we perish!' And Jesus saith to them: 'Why are you fearful, O ye of little faith?' Then, rising up, He commanded the winds and the sea, and there came a great calm." [32]

So is it in the life of the race, and of every individual in it. We think that all is lost and give up the ship, when all the time God is waiting to do His will.

"God's in His Heaven——
All's right with the world!" [33]

And St. Paul says to the Romans: "We know that to them that love God, all things work together unto good." [34]

The devil thought he would wreck the human race at the beginning, that he would poison the stream at the source. It eventuated in the Second Person of the Holy Trinity becoming Man and foiling him. He again tried a master-stroke in the treachery of Judas and the crucifixion of Christ. He overdid it, and his power was utterly destroyed. So is it in the whole history of man, both in material and moral calamities; God rules, God wills, God loves. "Thy will be done on earth as it is in heaven" rings down the ages like the

[32] Matt. vii, 25-26. [33] Robert Browning. [34] Rom. viii, 28.

sweet tone of bells, causing peace and harmony in the heart.

God is so good that He could not possibly allow evil unless good came from it, for St. Augustine says: "God has judged it better to work good out of evil, than to allow no evil. For, since He is supremely good, He would in no way allow any evil to be in His works unless He were as omnipotent as good, so as to be able to bring good out of evil." [35]

Whatever leads away from God cannot certainly be according to His will, says St. Paul: "For this is the will of God, your sanctification." [36] And again he says to the Romans: "Be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God." [37] That will is clearly manifested through the teachings of His Church, and we are bound to obey it. Then again, we can turn what is evil into good if we take things as they come from the hand of God. St. John Chrysostom well says on this matter: "Have you suffered some evil? If you choose, it is not evil. Give thanks to God, and you have already changed the evil into good. This is the part of the philosophic mind." [38] We can thank God for all things no matter what they are, except sin. If we would from our heart say, like St. Paul, "Lord, what wilt Thou have me to do?" [39] how happy we should be?

Always bear in mind that the evil which is done to us has a twofold character: one is the evil intention of the doer, and the other is the effect of that intention. God is not the Author of the evil intention, that comes from the free-will of the

[35] Enchiridion, Bk. 3, C. 27.
[36] I Thess., iv, 3.
[37] xii, 2.
[38] On I Thess., v, 18.
[39] Acts ix, 6.

person; the effect that follows is allowed by our Father to try us and to exercise our patience.

Let me make an extract from the writings of Father Faber, which will explain better than I can: "God's chastisements try our patience. Not only because they are never really light; for He never punishes in vain; but because they are unexpected, and seem inconsistent with what we have heard, and look disproportionate to such little failings. For if He caressed us when we greatly sinned, and forgave us even when we longed to be chastised, why for a trifling infidelity or an almost natural defect, does the slow, heavy, regular lash endure so long? Does He forget we are creatures made of clay, and that if He does not mind, He will break us? Any chastisement which seems out of keeping with His usual dispensations tries our patience and is specially hard to bear. In the matter of answers to prayer, we are equally bewildered. If He does not answer, faith faints. If He does, the answer is like Himself, it is slow and obscure, and a riddle. Sometimes it is as if He answered in anger, and took us at our word in a strange way for a Father. At last He abandons us. At all events, there would be no bewilderment here, were we not told that this is precisely the hour of His especial and sustaining grace. Strange! for it is like a mountain falling on our hearts. It wrung a cry even from the silence-loving Heart of our ever-blessed Saviour on the Cross."[40]

God's will is wonderful, and, if I may use a human expression, we must have patience. St. Paul says to each one of us: "Do not lose your confidence, which hath a great reward. For patience is necessary for you; that, doing the will of God, you may receive the promise. For yet a

[40] "Growth in Holiness," p. 113.

little and a very little while, and He that is to come, will come, and will not delay." [41]

The end will come to all, both to those who will not do His will, and to those who do.

"Judge me, O Lord," says David, "for I have walked in my innocence: and I have put my trust in the Lord and shall not be weakened." [42]

"They that trust in the Lord shall be as Mount Sion: he shall not be moved forever." [43]

O God "give me ever to long for that and to will that which is more pleasing and more dear to Thee. Thy will be mine: and my will ever follow Thine, and agree with it excellently. Let me will and not will the same with Thee, and be unable to will or not will other than what Thou willest and willest not." [44]

Let me conclude with a Mass prayer: "O God, whose providence is unerring in what it ordains, we humbly beseech Thee to put away from us all hurtful things, and to give us all things which will profit us—Through Jesus Christ our Lord. Amen." [45]

[41] Heb. x, 35-37.
[42] Ps. xxv, 1.
[43] Ps. cxxiv, 1.
[44] "Imitation of Christ," Bk. 4, C. 15.
[45] 7th Sun. after Pent.

ON WHY WE WERE CREATED

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.—2 CORINTHIANS IV, 18.

SYNOPSIS

Man is a composite of soul and body.—The soul is a spirit, the body is composed of matter.—We are brought into contact with material things by our senses, we know the world around us by them.—What the senses tell us, the marvels of the material universe.—The invisible world of faith.—Not seen by the senses.—This world is greater than the sensible.—The angels described by St. John.—No idea of their number.—Their beauty, strength and power.—St. Gregory on the angels.—Father Faber on them.—The millions of human souls.—The fallen angels.—What they are.—What they can do.—Milton on their fall.—They are around us, but have no power of themselves.—God is over all.—Newman on God's presence.—This is the vast world we live in.—Why man was created.—God's glory in all.—God's efficacious will towards man.—The paltry things of this life.—God and the world.—Authority and God.—Man is never satisfied here.—The arguments of the worldling.—St. Augustine on the world.—The wisdom of the world.—Father Faber on it.—God is the end of man.—St. Augustine on the end.—We can frustrate this end.—St. John Chrysostom.—Finale.

MAN is a composite of two principal parts, matter and spirit, interacting one upon the other. His body is made up of the elements that are everywhere around him, and like them is subject to dissolution and decay. His soul is a spirit totally different from his body, but inclosed in it, and using it as an instrument, and is directly created by Almighty God. It is a spiritual substance capable of living apart from the body, and by means of it the body moves and has

life. The moment a separation ensues between it and the body, the latter becomes inert and falls into dissolution and decay; the former lives its own life and is immortal. We see and know our own body, because it is the same as the material substances around us; but we cannot see with our bodily eyes our soul, for it is a spirit, and wholly beyond our powers of vision in this world. Just as in our own individual self, so it is in the world around us. By our senses we are brought into contact with the universe of which we are a part: we see or feel or smell or touch in one way or another the whole creation of matter. This material world is constantly acting upon us and we upon it. We are sensible of men and women around us; we see them and know them, and they in turn see and know us. Innumerable things are around us, living and not living. We see human beings like ourselves, and we see the lower animals, and the trees and the flowers, and the houses. We belong to some society of family, of trade, of recreation, and of religion. We see men hurrying hither and thither engaged in commerce, business, and occupations of one kind or another. We see the wonders of nature around us, purifying all things, beginning a new life every spring and working an annual miracle. Who that has seen the country in winter for the first time, would ever dream that from the leafless boughs would spring forth luxuriant vegetation? Who could imagine that the frozen and snow-covered ground would again bring forth the green grass and the beautiful buds and flowers in every variety, and that the land would smile again and become pleasant to the senses?

Then, again, we know from our own feeling, the gnawing of hunger, the desires of thirst, the las-

situde brought on by work and the happiness of rest. We can tire out like any machine, and as a matter of fact, sooner or later the machine itself, the human body, will become unfit as a habitation for the soul, and that is what we call death. And, again, we have not only the world around us with its men and women, and business and commerce, and animals and plants, and oceans and rivers, and mountains and valleys, but we have the vast universe about us. There is our own solar system all dependent upon and moving around the central sun. Then millions and billions of miles farther off we can see with the naked eye or by the assistance of powerful telescopes thousands of suns hundreds of times larger and brighter than our own. We peer into the vast spaces above till the eye becomes dimmed and the mind becomes dizzy from their immensity.

Truly could David cry out, "O Lord, our Lord, how admirable is Thy Name in the whole earth! For Thy magnificence is elevated above the heavens . . . For I will behold the heavens, the works of Thy fingers! The moon and the stars which Thou hast founded."[1] And then he declares: "The heavens show forth the glory of God, and the firmament declareth the work of His hands."[2] No wonder that the great astronomer Lord Kelvin somewhere says that to know the wonders of the heavens is to acknowledge God and bow down before His wondrous immensity! And yet, for aught we know, there may be in the farther distant spaces other suns and planets not yet reached by the most powerful telescope. In his writings, Carlyle very truly says: "This planet, I find, is but an inconsiderable sand-grain in the continents of Being. This planet's poor temporary interests, thy interests and my interests there, when I look

[1] Ps. viii, 2-4. [2] Ps. xviii, 2.

fixedly into that eternal Light-Sea and Flame-Sea with its eternal interests, dwindle literally into nothing."

And on this very earth itself we behold wonders all around us. Think of the miracle of spring when all nature puts on a new life, the trees begin to blossom, the flowers begin to bloom, the grass grows green, and all things are resurrecting to life after the death of winter. And as the glorious summer comes on, they grow and thrive and become more beautiful, and the corn and wheat ripen and get tall in the heat of the sun and under the influence of the refreshing shower and balmy air; all nature, animal and vegetable, is alive and stirring and exulting. And then comes the golden autumn, with its lengthening shadows, and its shorter days, and by degrees the blight comes along, the crops are garnered, the roses and flowers begin to droop, the woods are made brilliant with rainbow colors, and the leaves begin to fall. The winter comes to us with its icy blasts, and its snow and sleet, and nature has died. And thus has it been in certain hemispheres for ages and ages. We know nothing of the processes by which nature arises from death, and lives and thrives, and dies again, only to be resurrected once more. We can indeed give learned names to things, but of the ultimate processes we know nothing, nor will ever know this side of the grave. We do not know really anything of life and death, of heat and cold, of energy and power and electricity; we may indeed use them after a fashion, but of the things themselves, we know nothing.

Truly is man surrounded by mysteries in the material world, and he himself is one of the greatest even to himself. We walk the streets of the city, or the roads of the country, and see thousands of beings like ourselves, and yet wholly

distinct from us. We know that fundamentally they think as we do, no matter what color or complexion they may have, that is only superficial, no matter to what stratum of society they belong. They are human beings and wholly different from the brute.

And again we see brutes around destined for the use and service of man. Some of them are fierce and some are gentle, some wild and some domestic, some with little instinct, and others with only a thin dividing line from reason. Whole races have become extinct probably ages before man ever came upon the earth, as we know from their fossil remains, and some of them were gigantic in their structure. And the same can be said of the remains of the immense vegetable kingdom. And today, as of all time before, these animals live and roam upon the earth and subsist one upon the other, until you come to man, who is the lord of all. And so we have the world around us with its men and women and its commerce so various, and its houses and lands, and oceans and streams and rivers. The mountains are capped with perpetual ice and snow and rear their heads to the clouds, and others are covered in summer with luxuriant verdure; the valleys are filled with babbling brooks which run into the large rivers and are carried to the rolling oceans.

Truly it is a beautiful world, and must have been more so before sin came to blight it. For God said to Adam: "Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so

done. And God saw all the things that he had made, and they were very good."[3]

Nothing is lost from the primal creation till now, and until the end. The so-called filth of to-day is the fruit and flower and food of tomorrow, and the perpetual mill of the earth grinds it all up and passes it on purified to vegetable and animal and man.

But is there any other world except what we have been trying to describe? Is it possible that there is nothing beyond what we see around us with our bodily eyes, and into whose contact we come by our other senses? Is there no other faculty in man but that of sense-perception? If so, then as Shakespeare says: "I had rather be a dog, and bay the moon,"[4] for there would be then no difference between a man and a dog. If it "might be the be-all and the end-all here. But here, upon this bank and shoal of time, we'd jump the life to come."[5] Then man's higher aspirations are frustrated, and his noblest desires come to naught. We know that we differ from the brute creation by the possession of those desires, and there must be another world in which they are satisfied, for they are insatiable here.

St. Augustine is only the mouthpiece of humanity when he cries out to God: "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee."[6] The great Preacher of the Old Testament very truly says: "All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing."[7] And again St. Augustine says: "What we cannot conceive as it is, we know not as we ought; but whatever occurs to our concep-

[3] Gen. i, 29-31.
[4] "Julius Cæsar."
[5] "Macbeth."
[6] "Confessions," Bk. I, No. 1.
[7] Ecclus. i, 8.

tions, we cast aside, reject, disown, we know it is not this we seek, though of what nature that is, we know not."[8]

There is, then, in man the desire for another world beyond and above this material one. There is, therefore, another world as real, as true, yea, more real and truer than this. It is above us, below us, and everywhere around us. As far spreading and as various as is the universe, there is a far greater kingdom beyond the ken of our senses. All around us there are numberless beings coming and going, watching, and working with greater power and greater efficiency than those we see.

This is the spirit world, the other world revealed to us only by faith. As we cannot see the immense forces by which this world is rejuvenated and nature builds up its strength, but only their effects. So, neither can we see the wonderful forces and beings of the other world, except through some of the manifestations they give us from time to time. As the mechanism of the world goes on, whether we think of it or not, this other world has its influence upon us even if we are not at all conscious of it. That we are influenced by the world around through our senses, by no means is an argument or a proof that there is none other. It is as really present and exerts as much pressure and influence as the material things we see. It is the world of faith which is revealed to us by God. In the Apocalypse of St. John, it is written: "I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands. And they cried with a loud voice, saying: 'Salvation to our God, who sitteth upon the throne, and to the

[8] Ep. 130, Par. 27.

Lamb.' And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God."[9]

And he describes a "mighty angel come down from heaven clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire. And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices."[10] And, again, the prophet Daniel says of God, "Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him."[11]

We have no idea of the number of angels that are now in heaven; what must have been their number before their fall! Maybe they now number billions and billions of blessed and glorious spirits.

St. John mistook one of them for God: "And I fell down before his feet to adore him. And he saith to me: 'See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God.'"[12] What must have been the beauty and glory of that spirit that the blessed John was going to adore? And how do we know but that there are others in heaven brighter and more glorious than he? They have no bodies; they are pure spirits, and God lavished upon them some of His own riches and beauty.

As every human being, although specifically the same, yet differs in appearance and make-up from others, so in a higher way each angel not only differs in appearance from his fellows, but St. Thomas of Aquin says that he differs specifically. And he affirms "that it is impossible to have two angels of one species because all the angels differ

[9] vii, 9-11. [10] Apoc. x. 1-3. [11] vii, 10. [12] Apoc. xix, 10.

in species according to the different grades of their intellectual nature."[13] We stand in awe and wonder at the diversity of Nature. No two human beings are exactly alike, the leaves on the trees differ one from the other, the beasts have their distinctions, and there is an inequality in the structure of man himself. All alike, and yet not alike; all the same, and yet infinite diversity. "How great are Thy works, O Lord? Thou hast made all things in wisdom; the earth is filled with Thy riches."[14] "Thou hast ordered all things in measure, and number, and weight."[15]

If all this and more is true of earth, what must be the diversity united with the beauty of the angelic hosts! St. Gregory the Great says of the angels: "We say that there are nine orders of Angels, for by the witness of the holy Word, we know that there are Angels, Archangels, Mights, Powers, Principalities, Dominions, Thrones, Cherubim, and Seraphim. Nearly every page of the holy Word witnesses that there are Angels and Archangels. The books of the Prophets, as is well known, do oftentimes make mention of Cherubim and Seraphim. Paul, the Apostle, writing to the Ephesians, counts up the names of four orders, saying: 'Above all Principality, and Power, and Might, and Dominion.' And again, writing to the Colossians, he says: 'Whether they are Thrones, or Powers, or Principalities or Dominions.' If, then, we add the Thrones to the four Orders of which he spoke to the Ephesians, we have five orders; and when we add to them the Angels and the Archangels, the Cherubim and the Seraphim, we find that the orders of angels are, beyond all doubt, nine."[16]

Their knowledge, power, beauty and strength must be beyond anything of which we on earth

[13] 1. Q. 50, 4. [14] Ps. ciii, 24. [15] Wis. xi, 21. [16] Serm. 34, on the Gospels.

have any conception. They are not bound by space, for they can travel millions of our miles in less than a second; nor are they confined to our time, for they live in eternity. Speaking in human terms, one of them could shatter the world to atoms by a single blow, as he knows all the healing qualities of drugs and herbs and medicines.

"How beautiful to our eyes is that vast angelic world, with its various kingdoms of holy wonders and of spiritual magnificence! It is well worth while for a theologian to spend his whole life, lying on the confines of that bright creation, to mark the lights and gleams which come to him from out of those realms of the eldest-born sons of God. It is not only sweet to learn of those whose companions in bliss we hope some day to be, and one of whose royal princes is ever at our side even now, ennobling rather than demeaning himself by ministries of secret love. But it is sweeter still, to know so much more of God as even our imperfect theology of the Angels can teach us. No one knows the loveliness of moonlight till he has beheld it on the sea. So does the ocean of angelic life on its clear field of boundless waters reflect, and as it were magnify by its reflection, the shining of God's glory.

"Beautiful land! beautiful bright people! how wonderfully the splendor of creation shines in them, while from off their ceaseless wings they are ever scattering lights and odors, which are all of God and from God's home, and make us homesick, as exiles are who smell some native almost forgotten flower, or hear the strains of some long-silent patriotic melody." [17]

And not only the angels, but imagine the millions and millions of human souls that are in

[17] Father Faber, "Bethlehem," p. 192.

the invisible world. If the angels are so great, so beautiful, what must be the greatness, the beauty, and the glory of Mary, the Mother of God! What the beauty of St. Joseph, her husband, of the Apostles and of all the Saints of the Old and New Dispensations.

We know not how many human beings are in glory and happiness, from Adam and Eve down to the present. We know from the mercy of God that there must be millions and millions, for St. John says: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, 'Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to Him.'"[18]

And lastly we have in this invisible world the presence of the fallen angels. We do not know how many sinned and were cast out of heaven by the angel of God. If each of us has an angel guarding him, maybe each one of us has a devil watching our every movement. Both of them are as real as the very ground we walk on, and never are away from us. The world of the fallen angels is everywhere around us, and their object is to frustrate the designs of God, and bring us to their own condition. This is allowed by Almighty God to try us, and bring out a higher good. The devils have lost the Beatific Vision, and their positions of dignity in the company of the Blessed, and they strive so that we should lose it too. It was the devil that brought original sin into the world through Adam and Eve, but he was conquered by Christ.

The devils have lost God's grace, and faith, hope and charity, but they retain their natural faculties of agility and of strength. Sin deprived

[18] Apoc. xix, 6-7.

them of grace, but not of their nature. And so they are strong and powerful and cunning. St. Peter exhorts us: "Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour." [19]

He not only goes around as a roaring lion, but sometimes assumes the appearance of a good angel.

He has possessed the bodies of living people and brought on madness, disease, and all kinds of trouble. It was so in the time of Christ, and it is so today. He has caused himself to be adored, for idolatry is at bottom devil-worship, and has brought about the horror of human sacrifice. They are perfectly powerless to do any harm, unless God permits it for a greater good. But they are everywhere, and one of them says in the Book of Job: " 'I have gone around about the earth and walked through it.' " [20] He asked God's permission to strike, "and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head." [21]

And the world is full of devils, who would be glad to do this to us all, and they, alas, succeed in striking the souls of many with very grievous ulcers, the ulcers of mortal sins.

And in this invisible, but none the less real, world, we have the arch-demon, Lucifer, the light-bearer, once before the throne of God, and the millions and millions of his followers from the nine choirs of heaven. Oh, what a change it was from the brightness of heaven to the darkness and foulness of the newly-created hell! Beautiful creatures they were before, now they are horrifying to look upon, and God in His mercy keeps the vision of them from us, otherwise we should die with fear and foulness.

[19] I Pet., v, 8. [20] Job i, 7. [21] Job ii, 7.

In his magnificent language, Milton says:

"As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up-called a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like Night, and darkened all the land of Nile;
So numberless were those bad Angels seen
Hovering on wing under the cope of Hell,
'Twixt upper, nether, and surrounding fires;
Till, at a signal given, the uplifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain:
A multitude, like which the populous North
Poured never from her frozen loins to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith, from every squadron and each band,
The heads and leaders thither haste where stood
Their great Commander—godlike Shapes and Forms
Excelling human; princely Dignities;
And Powers that erst in Heaven sat on thrones,
Though of their names in Heavenly records now
Be no memorial, blotted out and rased
By their rebellion from the Books of Life."[22]

And St. John, in a vision, saw them swarm up from the bottomless pit, and spread out over the world: "And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them. And thus I saw the horses in the vision; and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as heads of lions: and from their mouths proceeded fire and smoke and brimstone."[23]

And they are around us every day, horrible shapes and forms; we do not see them with bodily eyes, but they glare at us, and watch our every movement. Surely, to the man who believes in God and His revelation, these are terrible reali-

[22] "Paradise Lost," Bk. I. [23] Apoc. xiv, 16-17.

ties. They have no power over us, but they are there and tempt us to evil. They cannot force, they only allure, and many fall under the allurements.

And over all is the great God, immense, omnipotent, omniscient, all-loving. Between Him and His highest creation there is an impassable gulf. He is the Creator, all others are His creatures and property; He is eternal, all others are in time; He is infinite, all others are finite. From Him come all beauty, all strength, all grace, all love. What others have they have received from Him, and He loves all more than all the loves of heaven combined. Everything in the visible and invisible world comes from Him. "All things were made by Him; and without Him was made nothing that was made. In Him was Life, and the Life was the Light of men."[24] "God is Charity (Love),"[25] and His love pours itself out abundantly over all creation.

In his limpid language, Cardinal Newman tells us "what theology teaches about God, a doctrine, as the very idea of its subject-matter presupposes, so mysterious as in its fulness to lie beyond any system, and in particular aspects to be simply external to nature, and to seem in parts even to lie irreconcilable with itself, the imagination being unable to embrace what the reason determines. It teaches of a Being infinite, yet personal; all-blessed, yet ever operative; absolutely separate from the creature, yet in every part of the creation at every moment; above all things, yet under everything. It teaches of a Being who, though the highest, yet in the work of creation, conservation, government, retribution, makes Himself, as it were, the minister and servant of all; who, though inhabiting eternity, allows Himself to take

[24] John i, 3-4. [25] I John iv, 8.

an interest, and to have a sympathy, in the affairs of space and time. His are all beings, visible and invisible, the noblest and vilest of them. His are the substance, and the operation, and the results of that system of physical nature into which we are born. His too are the powers and achievements of the intellectual essences, on which He has bestowed an independent action and the gift of origination. The laws of the universe, the principles of truth, the relation of one thing to another, their qualities and virtues, the order and harmony of the whole, all that exists, is from Him; and, if evil is not from Him, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption, of that which has substance. All we see, hear, and touch, the remote sidereal firmament, as well as our own sea and land, and the elements which compose them, and the ordinances they obey, are His. The primary atoms of matter, their properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light and whatever other subtle principles or operations the wit of man is detecting or shall detect, are the work of His hands. From Him has been every movement which has convulsed and refashioned the surface of the earth. The most insignificant or unsightly insect is from Him, and good in its kind; the ever-teeming, inexhaustible swarms of animalcules, the myriads of living motes invisible to the naked eye, the restless ever-spreading vegetation which erects like a garment over the whole earth, the lofty cedar, the umbrageous banana, are His. His are the tribes and families of birds and beasts, their graceful forms, their wild gestures, and their passionate cries.'' [26]

[26] "Idea of a University," p. 63.

This, then, is the vast world visible and invisible, into which you and I and every man is born. The vast universe of material things, the vaster world of spirits, all presided over and governed by the eternal God.

Our catechism tells us very clearly and succinctly that God made us to know, love, and serve Him here on earth and to be afterwards happy with Him in heaven.

In the material things of the world, a reasonable man always has the end in view. The reason we commence anything lies in the end. Whatever we learn, we do so in order to prepare ourselves for something. The artisan learns his trade, the scholar goes to school, the servant does his work, and the end—the reward—is in view all the time. If it is not, the preliminary work is useless. With all reasonable men, the end of anything is the moving cause.

Now, God made us for happiness, He made us not that we should have this material work for our end, but that we should seek the spiritual world revealed to us by Him, and not seen by bodily eyes. St. Paul says: "We have not here a lasting city, but we seek one that is to come." [27]

The end of all creation is God's glory. The divine perfections are manifested in the material world. The vast expanse of the heavens with its millions of suns and planets, our own solar system, the very earth we walk on, with its minerals and vegetable life, the animals that roam over the face of the earth and the fishes that people the lakes and rivers and oceans, and the millions and billions of human beings from Adam to ourselves, and those who will come after us, indeed declare God's glory and power.

Man is created for this end. God is so great

[27] Heb. xiii. 14.

that the holy king David asks Him the question in wonder: "What is man, that Thou visitest him?" And he then gives us the reason when he says: "Thou hast made him a little less than the Angels, Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands." [28]

The wonderful construction of his body, the lofty powers of his soul endowed with intellect and free will proclaim the goodness and perfections of God.

And this will of God, that all men should know, love and serve Him here, and be happy with Him afterwards forever is no mere wish of His, but an efficacious and sincere desire. For St. Paul says that God "will have all men to be saved, and to come to the knowledge of the truth." [29] And in the Book of Wisdom it is written: "For there is no other God but Thou, who hast care of all, that Thou shouldst show that Thou dost not give judgment unjustly." [30]

The noblest creation of God on earth is man. Everything else was made for his use and benefit. But here is the point, here is the obstruction to man's eternal destiny—Everything is for his use, but not to be abused. If we act so that this world becomes our end, to the forgetfulness of the other and nobler world, then we abuse the gifts of God. What was intended merely for use, becomes an end in itself, and the real end is lost sight of.

Imagine an angel or even a devil selecting earthly treasures, striving after paltry earthly honors, eating or drinking too much, or wallowing in lustful pleasures. The idea is truly absurd, and the angel must grieve, and the devil must laugh when he sees men doing these things.

And yet if you look around you, you will see men acting as if they had no human soul. Indeed

[28] Ps. viii, 5-7. [29] I Tim, ii, 4. [30] Wis. xii, 13.

it is not the savage, but your would-be educated man, who denies that he is a man, and is only a sublimated ape. This doctrine is taught in some of our higher schools of learning, and the evolution of man, even of his soul, from the lowest forms of life, is inculcated as a fact on the growing youth. In consequence, there is no moral law, for there is no God, and our youth are growing up without any idea of responsibility. The only power is the police power of the State, and that cannot cope with the appalling and growing evil. The end is forgotten; the means are remembered; God is rejected; and the world is served. God is cast aside for a paramour or a harlot, or His law is forgotten in drunkenness and debauchery, or His gifts are bartered for the money, the pomp and the pride of the world. Much is given up for little. Eternity is cast aside for time, and the paltry, tawdry things of the world are cherished, while everlasting eternal goods are deemed worthless. Where will you find a man of the world in his reason who could give up money and houses and lands for squalor and poverty and neglect, without any recompense whatsoever? It is true that we have and had men and women who gave up all that the world holds dear, for poverty and hardship, but they did not give up these things without a reason. The ultimate reason was to gain the riches of heaven, and thus they bartered a little for greater. But those who hug the honors, riches, pleasures and lust of the world merely for what they can get out of them, are indeed fools and throw away heaven for the passing ephemeral things of earth.

Christ says: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." [31] The fact of great wealth is no obstacle to the kingdom of

[31] Matt. v, 3.

heaven, when it is properly used and administered. No one really owns anything, for God is the owner of all things. He allows some to have more than others, but puts upon them a corresponding burden. It is in placing our heart in the world as if there were no other, which is condemned; and, after all, when the world ceases for us, what do we take out of it? Absolutely nothing, and yet positively something; we take with us the good and evil we have done.

And on the other hand, there may be very poor people whose heart is stuck in the mire of the little that they have. It is not the amount that counts; it is the adhesion to it. Our Saviour says: "Where thy treasure is, there is thy heart also." [32] That treasure may be small or large; it makes little difference, if our heart is in it. "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." [33]

Nothing goes into a coffin but a corpse; it may be clothed in rags, or may be enveloped in costly raiment, but, after all, it is a corpse destined to decay. The sight of the decaying body of Isabella, Queen of Castile, made a Saint of Francis Borgia, Duke of Gandia. Rightly does Solomon say, "All is vanity and vexation of spirit. The perverse are hard to be corrected, and the number of fools is infinite." [34]

The very foundations of society are being shattered, inasmuch as we have no authority in the home, and divorce and birth-control are eating out its very vitals. There is very little home-training, if any at all, and consequently the young are growing up without any idea of responsibility. Prayer, reverence for God and man are lost, and no law is obeyed except the law of force. Insolent

[32] Matt. vi, 21. [33] Luke xii, 31. [34] Ecclus. i, 14-15.

and impudent minorities try to curtail liberty, even the liberty of conscience, and the child is regarded as the property of the State. Trial marriages are very frequent, collusion in divorce is rampant, and the courts of the land are busy breaking the bond that God says cannot be broken till death. Laws are despised and broken when the opportunity presents itself, and the thug and the highwayman practise their avocations in broad daylight. Murder is condoned by a sympathetic jury; in the majority of cases the murderer is either pardoned or gets a nominal sentence, to be remitted at a future time, and so society is unprotected by law. High-class financiers, if that is their name, rob the public, and after a futile investigation are whitewashed, and exonerated. The workers are restless, and blame the Church for taking the part of the rich; while the rich depise her for taking the part of the poor. And so under these aspects the great immaterial world is forgotten; the rich believe only in this world, and the Socialists, as one of them said, "leave the next world to the angels and the sparrows."

And yet there is another world. Man's innermost nature cries out against annihilation. Where does this yearning come from, for we have not the slightest indication of it in the mere brute? There must be another world beyond this, for if man were only a higher order of brute, he would not have this desire. We have our natural faculties or senses because there are things that demand their use. We see and hear and feel and smell because there are material things around, with which we have to come into contact. But there is another and a higher world of which our reason speaks, which is not seen with bodily eyes, but which is revealed to some and known to all

in one way or another, and that is the invisible world which we have already attempted to describe.

Those who talk most about its non-existence are the very ones who doubt their own assertions, for the real believer is so sure, that there is no room for blatant talk or flimsy argument. Even the savage knows that there is a world higher than this, that his soul will live forever in a world beyond the grave. Blurred, distorted and indistinct as his ideas of this world may be, yet of its existence he has not the slightest doubt. Where does this idea come from, if not from God? People who wish to live the life of the brute, people who would rather that there were no God so that they could indulge without retribution in the things of this world, are those who try to blind themselves to the immense invisible world, and say that death is all. But is there anyone who really and sincerely believes this? The martyr gives his life for a positive cause; for what would the unbeliever give his life? For the martyr, the unseen world is as real, and more so, than the seen; for the unbeliever there is only this paltry world full of care and deceit.

St. Augustine beautifully says: "Then fain would I move desire, my beloved, in your hearts. Good manners are the way to good understanding. One kind of life is the way to another kind of life. There is one life of earth, another life of heaven; one life of beasts, another life of men, another life of Angels. The life of beasts heaves and swells with earthly pleasures, seeks only earthly gains, to these it looks with face bent downwards and grovels among them: the life of Angels is alone heavenly: the life of man is intermediate between beasts and Angels. If a man lives after the flesh, he is well matched with the

beasts: if he lives after the spirit, he has Angels for his companions."[35]

These ideas of the learned and holy Doctor of the Church are being insidiously blotted out from the minds of the people. Under the guise of secret lying, under the layer of distorted propaganda, that is, of using the same language of the older and better belief to convey a totally different meaning, the youth are being prepared for destruction, and society for disruption.

This language is being used in the higher and lower schools in distorted history, in wrong systems of economics and sociology, in maimed philosophy, and even preached in unctuous tones from the pulpits of some churches. It is not so much in what is openly said, but in what is insidiously conveyed by the press, the school, the pulpit and the novel.

In this connection, let St. Augustine speak: "The Lord shows how that such men are to be esteemed but fools, as do so run after things temporal, either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away."[36] It is necessary especially in these our days, to take well to heart the admonition of St. Paul: "Beware lest any man cheat you by philosophy and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ."[37] And again he says to the Romans and to all men: "They that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh is death; but the wis-

[35] Ser. 18, on St. John's Gospel, No. 7.
[36] Ser. on the Mount, Bk. I, C. 6.
[37] Col. ii, 8.

dom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be."[38]

"He that is not wise in good, will not be taught. But there is a wisdom that aboundeth in evil."[39]

Yes, there is the so-called wisdom of the world which limits man to the knowledge merely of the senses, but there is to the man of discernment a vast peopled world, higher, stronger, and nobler than this.

The eloquent words of Father Faber are so much better than any I can use that a long extract from him will cover the ground, and be pleasing to the reader.

"Let us look out into the world," he says, "and see how far it looks like a society of creatures living, and consciously living, under the eye of their Creator, His will their rule, His beauty their loadstone, His glory their reward, His praise and blame their measure of right and wrong. God's glory, it must be remembered, is in the continuity and universality of his interference; and the worship of His creatures is the recognition of His right to interfere. What idle words these seem! What is there in the world at all answering to them? How far is the conduct of men in any way a mirror of the one Living Being in Three Divine Persons? Literature is the flower and beauty of human intellect; and what is God to literature, but an ornament at best? There is beauty in art, pathos in drama, sublimity in poetry and admiration in history, which are not after His laws, nay, what He expressly disallows. God's place in literature is esthetical, scenic, theatrical, and nothing more. Philosophy allows Him as an element of consideration and calculation in His own world,

[38] viii, 5-7. [39] Ecclus. xxi, 14-15.

and more often as a disturbing force than otherwise. He is a difficulty which has to be dealt with, an objection which has to be answered: and alas! philosophy has felt more or less irritability in meeting both the difficulty and the objection. Science is occupied with Him. But it ignores His personality, His life, His character. It deals with Him as a code of legislation, as an ancient manuscript, or a disinterred megatherium. It manipulates Him as a thing, a cause, or a power that has strewn the subterraneans of creation with manifestations of design.

"Politics have their own way of looking at Him. To them He is a fellow power, to be feared for the brute force it has in it or the wily diplomacy, to be dreaded one while as barbarian and another while as insinuating and astute. He is a state far off, who has hardly a right to come into the horizon of politics or to meddle with the nicely adjusted balance of power, an oriental Shah, very staid and very worshiped, but with whom it does not appear that we have any direct concern, except an occasional interchange of gifts to our own advantage. Politics recognize of Him so much as this, that, existing and being a power, He has a right to be consulted when He has a right to be interested. But it does not appear that that is of very frequent occurrence. Society at large regards Him as a stately topic of trusty consultation and convenient bounty to its friends, and as an affair of exquisite police to its enemies. He is a more or less indistinct machine of rewards and punishments, by no means adequate to the whole work of government and order, but on the whole trustworthy and perhaps indispensable. This is the world's view of God." [40]

Now if all this is true of God, the Omnipotènt

[40] "The Blessed Sacrament," p. 222.

and Omnipresent, what can this world think of the world of spirits beyond the grave? If He, the Supreme Ruler of all, is rarely thought of, if He is regarded as being millions of miles away, and as having little care of what happens on this earth, what, think you, is the reverence and fear of the other beings in the invisible world? The Angels in heaven may rejoice over the reclamation of a fallen sinner, the devils may rage at the good; we may be surrounded on all sides by angels and served. Souls, and devils may be prowling everywhere, but the man of the world is unaffected. He knows material force, or worldly pomp and power, the value of money, and the pleasures of the world; beyond this he goes not. The brute coming in contact with the world may be better than the man, but the brute is only a brute; the man has intelligence.

God is the end of man; everything else in the world is only a means to that end. For thousands and thousands of ages the world was being slowly prepared for His coming and when He did come, He was the crowning of all on earth. All things were given him to prepare for His end, and that is the Beatific Vision. No matter what you give Him, He is unsatisfied—wealth, power, dominion, luxury, pass away and the heart is empty. There is only one who can fill man's heart—God.

"I am Alpha and Omega, the Beginning and the End, saith the Lord God, who is, and who was, and who is to come, the Almighty."[41]

St. Augustine says: "There is He the end to you: elsewhere He is the way. Do not stick fast in the way, and so never come to the end. Whatever else you come to, pass beyond it, until you come to the end. What is the end? 'It is good for me to adhere to my God.'[42] Have you laid

[41] Apoc. i, 8. [42] Ps. lxxii, 28.

fast hold on God? You have finished the way: you shall abide in your own country. Mark well! Some man seeks money: let it not be the end to you; pass on, as a traveler in a strange land. But if you love it, you are entangled by avarice: avarice will be shackles to your feet; you can make no more progress. Pass therefore this also: seek the end. You seek health of the body: still do not stop there. For what is it, this health of the body, which death makes an end of, which sickness debilitates, a feeble, mortal, fleeting thing? Seek that, indeed, lest haply ill-health hinder your good works: but for that very reason, the end is not there, for it is sought in order to something else. Whatever is sought in order to something else, the end is not there: whatever is loved for its own sake, and freely, the end is there. You seek honors, perchance you seek them in order to do something, and so please God: love not the honor itself, lest you stop there. Do you seek praise? If you seek God's, you do well; if you seek your own, you do ill; you stop short in the way."[43]

The visible and invisible worlds were made by God for His honor and glory; we are surrounded on all sides by these worlds and cannot get away from them. God is supreme and over all, and is our last end. Nothing short of Him will satisfy us, no matter what we do.

Hear again the words of St. Augustine: "Dearly beloved brethren, our Saviour is gone up from us into heaven, but let us not be troubled on earth. Let only our heart be there with Him, and we shall have peace here. Let us in heart thither ascend with Christ in the meanwhile, and when that glad day which He has promised comes, our body will follow. But we

[43] On I John, v, 1-3, No. 5.

must know, my brethren, that there are some things that cannot ascend with Christ. Pride cannot, nor covetousness, nor brutishness: no one of our diseases can ascend thither where our Healer is. And, therefore, if we would follow our Healer, we must needs leave our diseases and sins behind us."[44] Solomon wisely says: "Fear God, and keep His commandments: for this is all man."[45] Any other end but this is absolutely vain.

God made us to know Him, to serve Him, and to love Him, and to be happy with Him forever.

We can frustrate this design of God; we can mar His image in our soul; we can make the world our end, but if we do we cannot have Him in the invisible world which we know by faith, and where He reigns supreme with His Angels and Saints. Time is short, eternity is long, the world is passing away, and we are gliding swiftly upon the bosom of the swiftly flowing river of life. The end will swiftly come, and then—what?

Let me conclude in the words of the golden-mouthed St. John of Antioch: "Therefore, that we may not suffer then, let us fear what is said now, and let all our time of occupation be spent in employment on things which are really indispensable. For so, having propitiated God in regard of our past sins, and adding good deeds for the future, we shall be able to attain unto the kingdom of heaven of our Lord, Jesus Christ; to whom together with the Father and the Holy Spirit, be glory, power, honor, now and for evermore, even unto everlasting. Amen."[46]

[44] Ser. 2, on the Ascension. [45] Eccles. xii, 13.
[46] St. John Chrysostom, Serm. V, on I Cor., No. 11.

ON CATHOLIC EDUCATION

Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.—PROVERBS ix, 9-10.

SYNOPSIS

The teaching of the Catholic Church on education known to all.—The dependence of the child.—The difference between the brute and man.—Man's intelligence and free will.—The obligation of education on the parents.—Character and education.—What is education?—The viewpoint of the Church.—Man is composed of body and soul.—The right of the child.—No one can deprive him of this right.—The home is the first school.—What should be taught there?—Generally it is never really forgotten.—Education in Roman and Greek civilization.—Christian civilization.—Parents and schools.—Shallow education.—Deep education.—Canons of the Church on education.—Final appeal.

THE teaching of the Catholic Church on education is a matter so well known to all those who read her history, and are conversant with the true facts, that it is a wonderful thing to find men who assert that she is, and has always been, behind the times in this all-important matter. This assertion may be accounted for either upon the score of blind prejudice or malicious falsehood. The opposite is the truth, and is based upon the general ground that man is created for a supernatural end, and the Church is the divinely appointed agency to help him attain his supreme destiny.

Man is composed of spirit and of matter; the

spiritual part comes from higher forces than the mere passing transitory things of earth with which he is surrounded; and the material part is taken from the earth, and air, and water like unto any animal upon the globe. The inferior animals enter into existence provided by the providence of the Creator with all the means of self-preservation and self-defense, from almost the very beginning of life. On the other hand, man, the noblest animal of all, comes into this world helpless and totally destitute of all those aids which we know are given to the brute creation. For years he is wholly dependent upon others for support and for bodily and mental development. If abandoned to himself after birth, he would very quickly pine away and die. Yet this being, so helpless and dependent, has within himself the gift of immortality, and is endowed by the Creator with most wondrous faculties. Between him and the apparently better-equipped brute, this is a world of difference, a chasm so wide that it cannot be bridged, an abyss so deep that it cannot be sounded. The one is a brute, devoid of intelligence and free will, taken from the earth, and destined to return to it, and governed solely by his instincts and appetites. The other is a human being endowed by the Creator with intelligence and free will, with a soul created by Him and destined to know, love and serve Him, so as to be with Him in happiness and glory forever in heaven.

God has impressed upon this human being the image of His goodness and power and greatness and wisdom, but this image is in germ only, as the acorn is the germ of the giant oak. There is nothing in the oak that was not already in the acorn, there is nothing in the most perfect man that was not always germinally in his soul. Even

as the beginning of his life, in regard to the material of which he is partly formed, can be seen only under a powerful microscope until it grew and expanded millions and millions of times to the time of birth and on and on until full maturity of manhood. So the beginning of his spiritual life is in germ, and is capable under favorable environment of growing into full maturity "unto a perfect man, unto the measure of the age of the fulness of Christ."[1] God has ordained that man's faculties must be aroused, moderated, and trained through the agency and by the co-operation of his fellow-man. The image must be brought out and perfected, and the physical, intellectual, moral and religious faculties must be exercised for use in this world, as a preparation to fulfill his place in society here and to gain the society of God and the Blessed hereafter.

What do we mean by Christian education? By it we mean the drawing forth and the harmonious development of both the body and soul of the child by a teacher who does this according to the idea of the Creator and in obedience to His laws. By Christian education is meant the bringing out the likeness of his Creator in the soul of the child, and the development of all his faculties, both corporal and spiritual. In a word, it is the fitting him for all his duties to God, to his fellow-man and to himself.

If the child is deprived of the means by which he is to develop his bodily and spiritual faculties, then he is not educated according to the Catholic idea. For as the child will grow up into a savage if he is separated from all human intercourse, even though his bodily organism may develop like any other animal, so in like manner will he grow in soul if he is not taught his duties to his Creator,

[1] Eph. iv, 13.

his fellow-man, and himself. To educate one side of his nature at the expense of the other, is to produce a monster; to look to the development of the head and ignore that of the heart, or to polish the intelligence and blur the will, is certainly not to bring out the faculties of the whole man. For, man is not wholly intelligence, nor is he wholly will, but is a creature endowed equally with both. By his intelligence he reaches out for the truth, by his will he embraces the good. Education is, then, the training by which both the true and the good must be followed and practised. Education is a training for completeness of life, and as such its primary end is religion. A complete man is not one whose mind only is active, but one who is alive in all his faculties. Knowledge alone does not make a complete man, for some of the greatest curses of the human race were by men of the greatest intelligence. But it is in the practice and exercise of faith, hope, and love that the completeness of man's life consists. Religion, the sum total of his duties to God, to his neighbor, and to himself, is the vital element in character, and to exclude it is to do infinite harm to the child and make a fearful mistake in the matter of the highest and most serious import.

Character is that distinguishing mark by which a man is known, and although it may be hidden for a time from the eyes of men, yet it is bound sooner or later to discover itself. It may be known by a word, a look, or a simple action, after lying hidden for years. For, just as on a dark night one flash of lightning illumines brightly the whole countryside, so one flash of character lets in a flood of light on what was hitherto unknown and unsuspected. No wonder, then, that the Church insists on Christian education. This education, or proper drawing out of all the faculties,

must not be done spasmodically or intermittently, but must begin at the earliest time of life, when the mind is plastic and ductile. Children are naturally religious; the child naturally turns to God; it begins to notice the phenomena of the world around it, and asks questions of the past, the present, and the future. The child-mind is naturally inquisitive because it begins for the first time to intelligently notice the things that affect its senses; and from this it rises to the questions of God, and of right and wrong. These questionings are put into the mind of the child by its Creator, and if they are not properly answered by those who are placed in charge of that child, irreparable harm is liable to be done to him. His character is in danger of being destroyed, and the intention of the Creator frustrated. Weak and helpless as the child may be, yet he has a right to help and assistance beyond and above, deeper and more lasting, than all other contracts and treaties. His puny cries are louder than all the artillery of the world, and his weak limbs are more powerful than all its military forces. He has an inviolate right to the education necessary for the development of all his faculties of soul and body, of all that will conduce to good conduct here and heavenly glory hereafter.

What is it that makes this weakling so powerful? Upon what authority is his inarticulate plea based? His power comes from the will of God, and his appeal is made by God's law. The child has a right; the brute has no right. The child was created for God, the brute for man; the child has duties to his Creator, the brute has none; the child has conscience, the brute is shameless. "God created man to His own image; to the image of God He created him."[2] And it is

[2] Gen. i, 27.

by reason of this that the child makes his appeal for help to bring out that image in his soul. St. Augustine, as is usual with him, works out this idea very beautifully: "Since there are," he says, "three things whereof man consists—spirit, soul and body; which again are called two, because often the soul is named together with the spirit; for a certain reasonable part of the same, which beasts are without, is called the spirit; that which is chief in us is the spirit; next, the life whereby we are joined unto the body, is called the soul; finally, the body itself, since it is visible, is that which in us is last." * And this is why David asks of God: "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" And then he gives the reason himself: "Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands. Thou hast subjected all things under his feet, all sheep and oxen; moreover, the beasts also of the fields, the birds of the air, and the fishes of the sea, that pass through the paths of the sea. O Lord, our God, how admirable is Thy name in all the earth!" [3]

This is what gives to the child the right to the assistance of his fellow-man, the right to the development of his faculties by education. The child is a creature of God, created by Him to love, serve and obey Him here, and to be afterwards happy forever with Him in heaven. Christ has said: "See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of My father who is in heaven." [4]

Upon whom does this obligation of education

* Ser. on the Faith, and on the Creed, Par. 23.
[3] Ps. viii, 5-10. [4] Matt. xviii, 10.

primarily rest? There cannot be the slightest doubt that it rests upon the parents, above all others. By the very fact of procreation and generation, the parents are the nearest to the child, and upon them he has the first and natural call. This is why the Creator has infused into the hearts of parents such an ineradicable affection for their children, and why He has sanctioned the unity and indissolubility of the marriage bond. This is why Christ our Lord raised the natural contract of marriage up to the dignity of a sacrament in the Christian dispensation, and annexed to it so many graces and blessings.

From this primary duty of parents there can be no dispensation. The first school of the world is the home, and the first teachers are the parents. No pope, no bishop, no priest, no other school, can supplement the primary school of the home. That school is the foundation of all the schools, colleges and universities of the world, and the deeper the Christian foundation is laid in the homes the higher can be erected the building of character afterwards. The first duty of the parents is the care of the life of the child, both before birth and after it. The horrible practice of prenatal destruction is a thing reprobated by the very law of nature, and is visited by Almighty God with terrible punishment even in this world, not to speak of the judgment to come. All possible care must be taken of the child before and after birth, for it is perfectly helpless and at the mercy of its parents. It is not necessary for them to undergo any elaborate training from so-called hygienic schools in order to care for the early life of their children, for the Creator has implanted in the heart of the parents, and especially the mother, sufficient knowledge for this purpose. He who laid down the end gives naturally the means

to that end, and many of the would-be schools are only disguised means for the frustration of child-bearing. Common sense, aided by a Christian life, has been sufficient to fulfill this important duty. Parents are bound to support their children, to see that their physical development is not retarded, to take care that they are placed in such conditions that there is no danger to them of life or limb: in a word, to bring them up from birth and babyhood, through childhood to maturity. This is no easy task, but God gives the help to those who do their duty. If care must be taken of the bodily part of children, so much more must it be given to their mental and moral equipment.

Parents are obliged to watch over the child's innocence, to keep away from him bad and demoralizing influences, to give him as early as possible in life a proper sense of modesty, honesty, truthfulness, obedience, and piety. Again, they must train the child to pray to God, to have a knowledge of Him, to reverence Him, and obey His laws. They must teach him a horror of sin, how God detests it, and its consequences here and hereafter. These are simply the rudiments, and can be imparted by all parents. But as the child grows up, more must be done; he must get a solid religious education. If parents have not the time to fulfill this important duty, they must entrust their child to those who can do so, and are set apart for this very purpose—that is, they must send him to the Catholic school.

It cannot be morally proved that parents are bound to give their children what is known as a purely secular education. But this is only in the abstract, for as things are now in the world the better the education in secular affairs, the greater chance there is for those who have it. It is certain that merely worldly or secular education will

not make a good man, nor is it necessary for mental, moral, or religious development. Many persons who can neither read nor write have a better grasp of religious truths, and are far more polite, delicate of the feelings of others, and more religious than many of the so-called better instructed.

Some of the greatest geniuses of the race, morally and religiously, have had no knowledge of reading and writing. However, as has been said, considering the times and circumstances, the better the education the better the man. But this must be perfectly understood of the whole man, for to educate the head at the expense of the heart, to educate the intellect, and neglect the will, to educate for this only, and forego the world to come, is to produce a moral monster.

"Instruction and breeding are to education as parts to a whole: instruction respects the communication of knowledge, and breeding respects the manners or outward conduct; but education comprehends not only both these, but the formation of the mind, the regulation of the heart, and the establishment of the principles: good instruction makes one wiser; good breeding makes one more polished, and agreeable; good education makes one really good. A want of education will always be to the injury, if not to the ruin, of the sufferer; a want of instruction is of more or less inconvenience, according to circumstances; a want of breeding only unfits a man for the society of the cultivated. Education belongs to the period of childhood and youth; instruction may be given at different ages; good breeding is best learned in the early part of life."[5]

Education does not consist in mere knowledge, for there are many in this world who know a great deal, but pervert their knowledge to wrong uses.

[5] "Crabb's English Synonyms"—Verb "Education."

Knowledge is effective only when it is believed in, loved, and held as a ground of hope. To believe rightly and act rightly is the chief, the only business of man on earth. The essential element of life is conduct founded upon the law of God, and prompted by faith, hope and charity. The decadence of individuals and of nations comes not from a lack of knowledge, but a want of virtue. The Psalmist very truthfully says, when speaking of the excellence of virtue over that of mere knowledge: "Blessed are the undefiled in the way, who walk in the law of the Lord; blessed are they that search His testimonies: that seek Him with their whole heart. For they that work iniquity have not walked in His ways." And he asks and answers the question which is applicable to all time and all classes of men: "By what doth a young man correct his way? By observing Thy words."[6]

Now, it is surely not by mere secular knowledge that a man can be said to be educated; it is in the spirit of that knowledge—the knowledge of God and of His law, that true education consists—"For the letter killeth, but the spirit quickeneth."[7]

It has been well said by a secular writer of note, "The true purpose of education is to nurture and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which the God who made us has endowed us."[8]

And another prominent writer says: "Humanity and immortality consists neither in reason, nor in love; not in the body, nor in the animation of the heart of it, nor in the thoughts and stirrings of the brain of it—but in the dedication of them

[6] Ps. xxviii, 1-2-3-9. [7] II Cor., iii, 6. [8] Mrs. Jameson.

all to Him who will raise them up at the last day."[9]

Religion is the foundation of all real education and, as a matter of fact, moral laws have always and everywhere reposed upon religion, and their sanction is in the principles of faith. Many a son and daughter have wandered far from the law of God, have explored all that might be known of secular knowledge, and in the process have almost lost their faith, only to be brought back to it by the early teaching of the first schoolmistress, a patient, kind, loving, God-fearing mother. No other motive under God could have effected this moral miracle, as is exemplified in the case of the renowned Doctor of the Church, St. Augustine, and his mother, St. Monica.

It is the intention of the Creator that parents should be the first educators of their children, and that the lessons sown in their young minds should grow and fructify during their whole lives. These lessons should be as the acorn is to the oak, for as in the acorn are contained all the leaves and branches and strength of the future giant of the forest, so in the very earliest training of the child is imbedded all the acts and thoughts and conduct of the future man. "For the hand that rocks the cradle is the hand that rules the world."[10] That hand rules the world by the early lessons inculcated in the mind of the child, and some of the greatest men that the world has known were men in whom the early religious training was planted and nurtured—"The child is father of the man,"[11] because the man is only the unfolding of the child's character.

"A young man according to his way, even when he is old he will not depart from it," says the

[9] Ruskin, "Stones of Venice," Vol. I, C. ii.
[10] Wallace.
[11] Wordsworth.

Book of Proverbs.[12] What is learned well in early youth is rarely ever entirely forgotten. St. Monica taught the first principles of the Christian religion, and the devout use of the holy Name of Jesus, to her young son Augustine, and he never forgot the early lessons, in all the wanderings of his erring soul. He tried with all his might to expel that early training, and to regard it as only superstition, but it kept constantly recurring to his mind, and caused him intense disquietude. The germ was planted, was struggling to sprout forth and fructify, and by the grace of God the spiritual acorn grew up into the mighty oak. The early training counted. "*Naturam expellas furca, tamen usque recurret.*"[13] "You may drive out nature with a pitch-fork, but it will come back again." The early training, learned at the knee of a good mother, is almost ineradicable, the roots are so firmly rooted that only with the greatest violence can they be plucked out.

You who are now listening to what I am saying can easily verify for yourselves the truth of my statement. Do you not remember, even after the lapse of many passing years, the prayers, the good maxims, the pious thoughts, the upright character, instilled into your mind by a good father and a holy mother? The world maybe has sometimes engrossed too much of your attention, business cares, the hurly-burly or the tumult of life may have almost silenced and blotted out the early voices and early maxims, but in the silence of the night, and in that terrible silence of the throng, that voice comes back, those maxims are remembered, and the first school days are lived over again. "Then never less alone than when alone."[14]

This primary system of education is founded in

[12] xxii, 6. [13] Horace. [14] Rogers, "Human Life."

the very nature of man, of the relationship of parent to child, and upon the dependence of child on parent. To interfere with it is to meddle with the divine creature, and to violate the most sacred rights of parents and children. For, if parents have the strict duty of educating their children according to their own conviction, then they must also have a perfect and inviolate right to do so. No state, no nation, nor any power on earth can inflict lawfully any punishment on the parent who attends to his duty and right in this matter.

It is a lamentable fact, only too evident to all, that some parents are recreant to their duty in this fundamental matter. Then it is that the state may step in for the protection of the child and compel the parents to do this important duty, but it cannot compel them to send their children to schools where the mention of God and of His laws and rights is not allowed, or barely tolerated.

Again, parents frequently have neither the time nor the knowledge sufficient to give their children a complete education, but they have the right to select persons who will take their place, and to these persons they delegate a share of their authority. There are few families who have the means of employing private teachers for their children, and so we have the common school. Were it possible that every family could educate properly its own children, there would be no need of this common school. Bear well in mind that all teachers in schools are only assisting parents in the work of education. The president of the highest college, as well as the most learned professor, is only a subsidiary officer with so much jurisdiction and authority as the parents of the pupil choose to confer on him. Schools should have certain rules, constitutions, laws and regulations, for otherwise disorder would ensue. But from

the very nature of things all these are at the discretion of the parents, and in the last analysis should depend upon them. The school should build up character, and not destroy it, and the primary builder of character is the parent. Even the pagans of the Roman Republic remained the natural educators of their children, and exercised a very strong control over those to whom they entrusted them. When Christ came, the narrowness of nationalism was broken down. There was no more the distinction of Jew and Gentile, Greek and Barbarian. The kingdom of God was established on earth for all men, and the natural contract of marriage was elevated into the dignity of a sacrament, the union of one man and one woman. Then began the great home school system of Christianity.

The Church is empowered by her Founder to teach all nations, and to teach infallibly the truths of Christianity. Christianity has given a new aspect and a new impetus to education. The child is no longer the mere ward of the state, nor is it its property. Utilitarianism and secularism can never really satisfy, for they make no appeal to eternal principles and to the desire of the Infinite embedded in the heart of man. St. Augustine, appealing to God, makes himself the mouthpiece of humanity: "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless until it repose in Thee. Grant me, O Lord, to know and understand, which is first, to call on Thee or to praise Thee? And, again, to know Thee or to call on Thee?" [15]

Yes, indeed, if the child is not taught its duties to God, if its mind is neglected and allowed to run wild, how can it know those duties, how cultivate the barren garden of the soul? "A horse

[15] "Confessions," Bk. 1, No. 1.

not broken becometh stubborn; and a child left to himself will become headstrong."[16]

But I would not have you think that all persons are to be treated as young children, and under the tutelage of parents merely for catechism, prayers, and the primary duties of religion, but I do insist that these duties are the first to be taught, and that upon them can be built up the magnificent edifice of a finished education.

This primary idea must run through and color all education from the earliest dawn of reason to the highest subjects in the university. The virtues of religion—Faith, Hope and Charity—are absolutely indispensable to a finished education. Man has been defined as a reasoning animal; he can be just as well defined as a believing animal. To exclude religion from the school, any school or university, is to exclude the spirit of reverence, of gentleness, of obedience and of purity. This is only too evident today. The spirit of reverence, of obedience, to the moral law, and of personal purity of mind and body, is sadly lacking in the output of the irreligious, secular school.

Religion is life, religion is as the very air we breathe, or as the food we take to sustain life; we can as well say we can dispense with food and air, as that we can dismiss religion, for man is naturally religious. The continual daily atmosphere of religion is the only natural medium for the development of character. For it cannot be too often insisted upon that the character of a man is that by which he is. "Character lies in the man; it is the mark of what he is; it shows itself on all occasions."[17] The mind of a child is the most plastic thing in the world, it is open to any and all the influences which surround it, all kinds of impressions can be made upon it. If

[16] Ecclus. xxx, 9. [17] "Crabb's English Synonyms."

in the beginning its character is not developed, if in the secular school only secular morality, nebulous and hazy, is inculcated, what can we expect? What will be the product?

In the religious school is taught the difference between right and wrong, and the right motives for life's conduct. In the religious school not only is the intelligence trained, but the will is bent towards good, and appeal is made to the heart. In the purely secular school the intellect may be trained to the greatest accuracy, but the will power is neglected and allowed to run wild. Man is not wholly intellect, nor is he wholly will; he is endowed with both, and both must be trained, or you will have a moral monster. How can any system without distinct moral standards impart these to its followers?

This is the reason why the Catholic Church has always and everywhere insisted upon the religious element in education. From her very foundation this insistence has been uniformly logical and consistent. Her experience has been that education, so-called, without religion is disastrous to the state and to the individual. What is the meaning of the last injunction of Christ, "Teach ye all nations"?[18] It was to teach men above all to save their souls: "Teaching them to observe all things whatsoever I have commanded you."[19] This is the highest form of teaching, and any other education that leaves that out is not worthy of any consideration. Man was created by Almighty God to know, love and serve Him, and the primary duty of education is to teach these truths. The most learned from a worldly standpoint, may not know these primary duties, and the most illiterate may practise them perfectly. We have abundant examples of this in the past, and the

[18] Matt. xxviii, 19. [19] Matt. xxviii, 20.

world is full of it now. These duties cannot be learned in a haphazard or spasmodic manner, but must enter into the very warp and woof of life. They must be impressed when the young mind is plastic and ductile—"Education commences at the mother's knee, and every word spoken within the hearsay of little children tends towards the formation of character." [20]

> " 'Tis education forms the common mind;
> Just as the twig is bent the tree's inclined." [21]

The great preacher of the Old Testament has this very wise advice for all parents and those who take their place: "He that loveth his son frequently chastiseth him that he rejoice in his latter end, and not grope after the doors of his neighbors; he that instructeth his son shall be praised in him and shall glory in him in the midst of his household. He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him. . . . Give thy son his way, and he shall make thee afraid; play with him, and he shall make thee sorrowful. Laugh not with him, lest thou have sorrow, and at last thy teeth be set on edge. Give him not liberty in his youth, and wink not at his devices." [22]

How truly does all this come home to many parents at the present day! How many are the moral wrecks thrown upon the shores of the world by reason of parents who neglect their primary duty towards their children and live to see the bulks of what was once faith, battered and destroyed by an irreligious education.

Opinion is one thing; divine faith is totally opposed to it. Presumption is a deadly sin: the divine virtue of hope is a gift of God. Philanthropy is the world's imitation of the great virtue

[20] Vallou, Sermons.
[21] Pope, "Moral Essays," Ep. 1.
[22] Ecclus. xxx, 1-3; 9-11.

of charity: "And now there remain faith, hope and charity, these three; but the greatest of these is charity," says the Apostle St. Paul.[23] And the Psalmist says: "The fear of the Lord is the beginning of wisdom."[24]

Yes, without the Christian virtues of faith, hope and charity, and without the filial fear of God, we may lead the child step by step from the kindergarten to the highest university. We may build costly schools, and equip them with all modern sanitary, educational and hygienic apparatus, but the statement of the Psalmist, made long years ago, will remain true—"The fear of the Lord is the beginning of wisdom."

This is what the Catholic Church has taught from her foundation—The whole man must be trained; it will not do to polish the intellect and let the will be tarnished; no, the intellect must be trained to know, and the will to love. The civilization of the ancient Roman and Greek world crumbled to pieces because it did not embrace and follow the teachings of Christ, as put forth by His Church. It had risen to the loftiest heights of culture, of arts, of refinement, and of power. What it needed most it did not have. It built up mostly the intellectual side of man, but it forgot all about his will and his duties to his Creator. "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you,"[25] says our Saviour in the Sermon on the Mount. God and His claims upon us come first; all the rest can be added, but nothing can supersede or take the place of God.

And when the barbarians broke in upon the Roman Empire, and destroyed all, or nearly all, traces of the ancient civilization, the Church had to begin her task all over again. She took the

[23] I Cor., xiii, 13. [24] Ps. cx, 10. [25] Matt. vi, 33.

fierce and untutored savage of the North, tamed and civilized him, and created the Christendom of the Middle Ages. She led him step by step from illiteracy and bloody feud to the learning and chivalry of the Thirteenth Century, rightly called "the greatest of centuries." She was then, and she is now, the mother of sanctity and learning. Led by her, the savage became a highly civilized man, laid aside his fierceness and bowed his intellect and his heart to the benign and sanctifying genius of Christianity. The learning, the science, the works of art that he had formerly despised and wholly or partially destroyed, he now copied or created anew. He wrote the Summa Theologica. He composed the Divina Commedia. He burnt into the glass in unperishable colors, the stories of God's love to man, and man's duties to God. He built the cathedrals and churches that are the wonder of this present age.

There is no real, true learning without Christianity. All civilization, all learning, all progress must be based upon the law of God, or otherwise the history of the past will repeat itself.

From the days of the great Christian schools of Alexandria, on to the fall of the Roman Empire, during the early, middle and later Middle Ages, the voice of the Church rang out clear, distinct, and true on the question of right education. She it was who saved whatever of learning was then known. Her cloister schools, her free schools for boys and girls were spread wherever she had jurisdiction. Her universities taught all that could be known at that time. And these schools and universities were crowded with scholars far in excess of the schools and universities of the present day, if we make a comparison of the population of the different periods. The popes were the most munificent patrons of learning, and the

bishops and priests and monks spread it far and wide.

The greatest geniuses of that period revered, believed in and loved God, and these men laid the foundation of all modern science and knowledge. These men were surely giants and they attained their strength and stature from the knowledge and the love of God. The dissociation of education and religion never was dreamed of by them, for they would look upon it as an impossibility, as in fact it is. One of them, the venerable Thomas à Kempis, voices the sentiments of them all in his book "The Imitation of Christ": "The more you know, the better that you know it; the sterner will the Judgment be, unless your life have been the holier. Then be not raised on high in pride for any skill or knowledge that you have; but rather fear for what knowledge has been given you. If you think you know much and understand things well, reflect, however, there is much more you do not know." [26]

This is what Devas says:

"Here is a striking paradox: the same Church, charged with being a lover of darkness, fanatical, retrograde, seeing in the flesh naught but the devil, crushing the aspirations of man after the beautiful, chaining his thought, fearful of his science; and yet praised as the savior of learning and literature, the constant promoter of study, the founder of universities, the inspirer and patron of the noblest examples of poetry and painting, sculpture and architecture." [27]

All this depends upon the viewpoint of the onlooker, whether his hope is wholly in this world, or in the world to come! "For we have not here a lasting city, but we seek one that is to come." [28]

[26] Bk. I, C. 2.
[27] Devas, "The Key to the World's Progress," P. 77.
[28] Heb. xiii, 14.

The greatest geniuses that ever lived have been Catholics; some of the most learned men in the world today are Catholics and find no difficulty in squaring their faith with their learning: "For the Lord is a God of all knowledge, and to Him are thoughts prepared." [29]

There can be no antagonism between divine faith and real science, because God is the Author of both, and in Him there is not deception or contradiction.

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring;
> Their shallow draughts intoxicate the brain,
> And drinking largely sobers us again." [30]

"It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." [31]

"Catholicism is a religion of the whole man, body, soul, and spirit; it is a religion for every stage of his life, and culture; it is a religion for his every mood; it is a religion for every man, and not for any particular class or society. It enters into all civilization with all its various interests and duties. It makes men sensible of their union with, and dependence upon, the whole human race of the past, the present, and the future."

It was only when the Lutheran revolt took place, that the divorce of religion and education was enacted. Nevertheless, some shreds of the old, happy past remained to those who broke away. It had been too deeply implanted in the minds of men to be suddenly uprooted, and wherever it was wholly plucked up nothing but anarchy, disorder and vice flourished.

In this country, from 1635 to 1775, the Puritan

[29] I. Kings, ii, 3.
[30] Pope, "Essay on Criticism."
[31] Bacon, on Atheism.

school was founded and maintained for the purpose of teaching religion first, and secondly, education. These early Puritans—whatever other faults they had—saw the necessity of the union of religion and education. The first schools in the early colonies were religious and parochial, and they were generously supported by the poor people. In 1636 was founded the University of Harvard, which has even today the motto on its its official seal—"*Christo et Ecclesiae*"—"for Christ and His Church." And the preamble of the Connecticut Act of 1644 runs: "For as much as the good education of children is of singular behoof and benefit to any Commonwealth," et cetera.

Many years later the immortal George Washington, in his last address to the people of this country, uttered this fundamental principle, upon which the Church has always insisted:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. And let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government." But all this has now been changed outside of the Catholic Church. The school is either non-religious, irreligious or anti-religious. Better have less secular knowledge and more faith in God and love for God, than the opposite; for mere worldly learning will never save

us, and "without faith it is impossible to please God."[33]

"Behold, he that is unbelieving, his soul shall not be right in himself: but the just man shall live in his faith."[34] "Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ."[35] "What doth it profit thee to dispute deeply about the Trinity, if thou be wanting in humility, and so be displeasing to the Trinity? In truth, sublime words make not a saint and a just man; but it is a virtuous life that maketh one dear to God. I would rather feel compunction than know how to define it. If thou didst know the Bible outwardly and the sayings of all the philosophers, what would it all profit thee without charity and the grace of God?"[36]

Learning alone will never, never save a man, nor be beneficent to a nation. No individual, no nation can stand upon mere cultivation of the intellect, for man, of which the nation is the aggregate, demands more than mere culture—he yearns for the Infinite, for God. The cry of St. Augustine is the cry of humanity: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."[37]

Thoughtful men, even those who belong not to the Catholic Church, are realizing that education without religion is a complete failure. We want reverent men and women; we want men and women obedient to the laws of God; we want men, and especially women, pure in mind and body, kind and good and generous. The secular school does not produce men and women of this kind. It cannot do it, for it has not the means. The real, true patriot is the man who obeys the laws

[33] Heb. xi. 6.
[34] Hab. ii. 4.
[35] Rom. v. 1.
[36] "Imitation of Christ," Bk. I, C. 1.
[37] "Confessions," Bk. I, No. 1.

of his country, because "there is no power, but from God: and those that are, are ordained by God. Therefore, he that resisteth the power, resisteth the ordinance of God." [38] The real, true woman is not the strutting, aggressive Juno, but the one modeled after the virgin, gentle Mother of Christ.

The secular system is the wrong one; the religious system is the right one. Catholics show how patriotic they are by paying for the right system, and bearing a state tax for the wrong one. The Church is right; she has the experience of nearly two thousand years. Her voice on this question rings out now as clearly as of old. Here are some of the laws binding gravely all those to whom they refer:

Canon 1113—Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civic education of their children and for their temporal well-being.

Canon 1372. *Sec.* 1—From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith or morals, but that religious and moral training takes the chief place.

Section 2—Not only parents, as in Canon 1113, but all who take their place, possess the right and the grave duty of providing a Christian education for their children.

Canon 1373. *Sec.* 1—In every elementary school religious instruction, adapted to the age of the children, must be given.

Section 2—Young people attending high schools or colleges must be given a more complete instruction in religion, and the Bishops will take care

[38] Rom. xiii, 1-2.

that this be done by priests conspicuous for zeal and learning.

Canon 1374—Catholic children must not attend non-Catholic, neutral or mixed schools; that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils.

Canon 1375—The Church has the right to establish schools of every grade, not only elementary schools, but high schools *(medias)* and colleges *(superiores)*.

Canon 1379. *Sec.* 1—Where there are no Catholic schools, as contemplated in Canon 1373, steps are to be taken, especially by the local Bishops, that they be established.

Section 2—It is desirable that a Catholic University be founded wherever the public universities are not imbued with Catholic teaching and feeling.

Section 3—The faithful must not neglect to lend their aid, according to their ability, in the establishment and support of Catholic schools.

Canon 1381. *Sec.* 1—In all schools the religious training of the young is subject to the authority and inspection of the Church.

Section 2—It is the right and duty of the Bishops to take care that nothing is taught or done against the Faith or sound morals in any of the schools in their territority.

Section 3—The Bishops also have the right to approve the teachers of religion and the textbooks, and further to require that texts be dropped or teachers removed, when the good of religion or morality demands this action.

These laws have been always in force in the

Church because they are founded upon the law of nature and the positive law of God.

"The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd. More than these, my son, require not. Of making many books there is no end; and much study is an affliction of the flesh. Let us all hear together the conclusion of the discourse. Fear God, and keep His commandments: for this is all man: and all things that are done, God will bring into judgment for every error, whether it be good or evil." [39]

Beyond and above all—there are Faith, and Hope, and Love: "Seek ye first the kingdom of God, and His justice." [40] Amen.

[39] Eccles. xii, 11-14.
[40] Matt. vi, 33.

ON DEATH

Behold, short years pass away, and I am walking in a path by which I shall not return.—Job xvi, 23.

SYNOPSIS

God created our first parents immortal in soul and body.—The soul of man hates annihilation.—Death is the punishment of sin.—Death is sure.—The time of death is most uncertain.—Sleep, a figure of death.—How the Roman and Greek philosophers looked on death.—How the Christian looks on death.—We are dying daily.—Death is impartial.—The natural dread of death.—Christ on preparation for death.—The warnings of the Church.—How to prepare for death.—Death of the sinner and the saint.—Men forget death.—All will die.—What is death?—Time and eternity.—What death teaches.—Death decides all.—Life is short.—Eternity is long.—Final appeal.

GOD created our first parent, Adam, immortal, not only in soul, but in body. When He made him He gave him a soul endowed with reason, intelligence and free will. "Let us make man to Our image and likeness,"[1] was the decree of the Almighty. This image or likeness of God in man is certainly not in the body, but in the soul. God is a spirit, supreme, infinite, and without parts. The soul of man is likened to God in that it is a spirit, endowed with intellect and free will, and, having no parts, is not subject to death and dissolution. Man hates annihilation, and the soul recoils from the very idea of its death, thereby showing that there is placed in it the yearning for immortality. No people, no tribe, no nation howsoever savage has been found in

[1] Gen. i, 23.

which a belief in a future state of existence after the death of the body, does not exist. All revelation, in both Old and New Testaments, is based on this foundation of future existence. The soul of man is naturally immortal; it will never, never die, and once created will remain forever and ever.

But it is another thing as regards his body. Made up as it is of parts, taking those parts from the earth and air around it, it naturally wears out like any machine, and goes back into the elements of which it is composed. The day will surely come when the food and drink which it absolutely needs for its work will cease to be of any use and the machine will simply cease its work, and become useless. However, although all men know this very well, and this is the reason why they take food and drink to keep the machine going; yet it is of divine revelation that God in His bountiful goodness intended that the body should not die. This certainly was not natural, but was a gratuitous gift, superadded to nature. It is said in the Book of Wisdom: "God created man incorruptible. But by the envy of the devil, death came into the world."[2] And in the Book of Genesis we have the record of the threat of God to Adam. "Of the tree of knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death."[3] And when Adam, notwithstanding this, broke the law of God, the sentence was passed upon him as the head of the human race: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for, dust thou art, and unto dust thou shalt return."[4] And Adam and his wife eventually die, and so will every member of the human race. Death is certain, common, universal. Nothing is more certain, nor

[2] ii, 23-24. [3] ii, 17. [4] iii, 19.

is there anything in the world of which we have less doubt. Death is certain, but the time of death is the most uncertain thing in the world. That we shall die, we are sure; but how, or when, or where, we have absolutely no knowledge. Christ says: "You know not the day nor the hour."[5] And St. Gregory the Great says that this is "in order that we may be always apprehensive of death, and may without intermission prepare for it. To fear death before it comes, is to conquer it when it comes."[6]

As no one knows the precise moment when sleep comes on, so neither does one know when death ensues. Sleep is a figure of death, and as we lay ourselves down to sleep, so one day we shall lay ourselves down to die.

> "Sleep is death, O make me try,
> By sleeping, what it is to die;
> And as gently lay my head
> On my grave, as now my bed."[7]

In sleep, refreshment of the body takes place; sleep is absolutely necessary if we wish to work. So death is the refreshment of the soul, and is for its work in the world to come. The pagans of the Roman Empire, those who had lost or destroyed the primitive belief, imagined that death was a sleep that had indeed no awakening. "Thou fool," says the poet Ovid, "what is sleep but the image of frozen death? Fate will give an eternal rest."[8] But as far back as history goes men did not believe that death was eternal, but that like sleep it was only the passage from one state to another. In the later times of the Roman Empire even at the time of our Lord's coming, the Epicurean sang his banquet song: "The short bloom of our brief and narrow life flies fast away. While

[5] Matt. xxv, 13.
[6] 13th Homily on the Gospel.
[7] Browne, "Religio Medici," Pt. II.
[8] Ovid, "Amorum," II, 9-41.

we are calling for flowers and wine and women, old age is upon us."[9]

And among the Christians at this time, not to speak of later times, the yearning was for the sleep of peace and rest: "In peace in the self-same I will sleep, and I will rest: For Thou, O Lord, singularly hast settled me in hope."[10] There was no hope for the pagan; death to him was annihilation; all was finished and done. There was no refuge from trial and suffering but this annihilation, which made suicide a virtue. "The doctrine of suicide was indeed the culminating point in Roman Stoicism. The proud, self-reliant, unbending character of the philosopher could only be sustained when he felt that he had a sure refuge against the extreme forms of suffering or of despair."[11] The pagan regarded death as a law, while the Christian knew it to be a punishment of sin. The pagan looked upon suicide as a manly and meritorious act, while the Christian viewed it with horror as the act of a coward and deserving eternal hell.

What, then, is this death that we see around every day? It is the separation of the soul and the body. Everything living is dying—the plants, the animals, man. Man alone lives forever, for although like the brute, his soul separates itself from his body; yet that soul does not die, and at some future day will again be united with that body for eternity. St. Augustine says: "No sooner do we begin to live in this dying body, than we begin to move ceaselessly towards death. For, in the whole course of this life (if life we must call it) its mutability tends towards death. Certainly there is no one who is not nearer it this year than last year, and tomorrow than today,

[9] Juvenal, Satire 14.
[10] Ps. iv, 9-10.
[11] Lecky, "History of European Morals," Vol. I, P. 222.

and today than yesterday, and a short while hence than now, and now than a short while ago. For whatever time we live is deducted from our whole term of life, and that which remains is daily becoming less and less; so that our whole life is nothing but a race towards death, in which no one is allowed to stand still for a little space, or to go somewhat more slowly, but all are driven forward with an impartial movement, and with equal rapidity. For he whose life is short spends a day no more swiftly than he whose life is longer. But while the equal moments are impartially snatched from both, the one has a nearer and the other a more remote goal to reach with this their equal speed. It is one thing to make a longer journey, and another to walk more slowly. He, therefore, who spends longer time on his way to death does not proceed at a more leisurely pace, but goes over more ground.[12]

There is no partiality in the case of death; it comes to everybody without any respect of persons: "Pale death, with impartial step, knocks at the hut of the poor, and the palaces of kings."[13] No one is exempt, everyone dies; Christ, the Eternal Son of God, died, His holy Mother died, and so shall we all die.

It is a terrible thought, no matter from what angle we view it. To the good, to the saints, it was and is a consoling thought; to the bad, to those who are leading a life of sin, it is a thought that inspires fear of what follows: "It is a fearful thing to fall into the hands of the living God."[14] We all have a natural horror of death. The brute beast fears it, and uses all he can to avoid it. Man naturally fears it, but should reasonably prepare for it, for so surely as he lives,

[12] "The City of God," Bk. XIII, No. 10.
[13] Horace, Carmina, I, IV, 13.
[14] Heb. x, 31.

as surely shall he die. "It is appointed unto men once to die, and after this the judgment." [15]

Even if death were annihilation, yet men would dread it, for the soul abhors annihilation. A prominent agnostic (Huxley) cries out in one of his writings: "The older I become the more I dread annihilation; I had rather be in hell." No, we shall live forever, and that is the reason why we should think of death, for the death of the body is only the entrance to another life, a life that will know no end. "I have reared a memorial," says the pagan poet Horace, "more enduring than brass, and loftier than the regal structure of the pyramids which neither the corroding shower nor the powerless north wind can destroy; no, nor even the unending years, nor the flight of time itself: I shall not entirely die. The greater part of me shall escape oblivion." [16]

Therefore, the thought of death is necessary, for it all depends on how we shall die, whether we shall really live again forever. The damned are indeed alive, very much so, but they are dead to God, and in that is their damnation. The saved are indeed alive, alive with the life of God and His love, and in that is their salvation.

To think rightly of death is calculated to make one lead a holy life, and will give resignation in the end. It is most beneficial to often think of death, not only for sinners, but for the good. The thought of death ought to deter from the commission of sin, and impel those who are in it to get into the friendship and love of God, and it will spur the good to the practice of greater virtue.

The thought of death ought to take our minds away from the cheap and passing things of this world, and turn them to the eternal things and

[15] *Ibid.* ix, 27. [16] Carmina III, 30-1.

truths of the world to come: "For we have not here a lasting city, but we seek one that is to come."[17] The Church is always telling us to prepare for death, and Christ our Lord warns us in these words: "Watch ye, because you know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not the Son of Man will come."[18] And again He says: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he should walk naked and they see his shame."[19]

Nor should we be so impressed with the thought of death as to make us sad or morose. On the contrary we should be pleasant and cheerful, knowing, or at least trusting to the infinite mercy of God, who promises heaven to those who do right in this world. And the best stimulant to the performance of good works, the greatest incentive to the rejection of evil works, is the Christian thought of death. "If your conscience were but good, you would not have much fear of death," says the "Imitation of Christ."[20] Death is terrible to those who are unprepared, but to those who think of it, to those who prepare for it, it is not so terrible, but is rather the end of trouble and labor and trial. It is to those who prepare for it, the reward of victory, and the entrance to another and better world.

"O death," says the Book of Ecclesiasticus, "how bitter is the remembrance of thee to a man that hath peace in his possessions!"[21] Yes, indeed, death is truly bitter to him who lives as if there

[17] Heb. xiii. 14.
[18] Matt. xxiv. 42-45.
[19] Apoc. xvi. 15.
[20] Bk. I, C. 23.
[21] xli, 1.

were no death, whose soul is filled with the things of this world, and saturated with its lusts. For, how can anyone think of death when the mind is filled with images and fancies and desires of the world's goods? As trees upon which the wind continually blows from a certain direction are inclined in that same way, so the mind becomes bent and inclined to the things of this world because it is always exercised in that way.

There is no doubt that the forgetfulness of death is madness, for how can one forget something that is as common around him as the air he breathes, the sunlight he sees, and the people he meets? To think that others die, but that I shall not die, is the thought of a madman, for I have absolutely no guarantee of living, no power to prolong my life one second. I came into the world without being consulted, and I will leave it without being consulted. "If you have ever seen a death, think that you too must pass by the same road. In the morning say: 'I shall not see the evening of the day,' and at the eventide: 'I dare not promise morning to myself.' Therefore be ready always, and live so that death may never take you unawares." [22] Any dead person whom we ever knew in life could say to one of us in reference to death: "Yesterday for me, and today for thee." [23] Yes, as I have gone, so just as surely will you come too. So that it is the greatest folly to imagine that death is far off when in reality it may be at our very door. And yet very many forget all about death, and under various pretexts put off the thought of it. We hate to think of it, or at least to think of it as occurring to ourselves. This is truly a bad sign, for a pet temptation of the devil is to make us forget death. We try to hide it, we do our best to cover up the

[22] "Imitation of Christ," Bk. I, C. 23. [23] Ecclus. xxxviii, 23.

grinning skeleton in the closet, we put off the thought with a shudder, but there it is, just the same. "We all die, and like waters that return, no more, we fall down into the earth."[24] "Who is the man that shall live and not see death?"[25] And the answer is: No one. All will die, and I shall die, and you will die; it makes no difference how old we are, or how young we are, whether we are rich or poor, learned or ignorant, we shall die; death is the great leveler of all things; it makes the most learned ignorant, and the most ignorant learned; it makes the richest very poor, and the poorest very rich. The majesty of death becomes the poorest as well as the richest, and sits as lightly on the countenance of the learned as on that of the ignorant. A dead body owns nothing, knows nothing, and the same dissolution is equally for all. At death the union of soul and body is severed, never, never to be reunited exactly as it was before. The probation or trial of man as a union of soul and body is over forever. The senses cease to act on the soul, all impressions of the world have ceased, feeling, sound, sight, smell, hearing have passed away. The nervous system is destroyed and there is no return action of the soul, for it has gone elsewhere, and can live without that body. All the conditions of life are changed by death: the struggles of life are over, and the motives for good and evil have ceased to act. Opposition to God merits no further penalty, nor does adhesion to Him merit further reward. The destiny of the dead man is finished, he can do no more.

"As he was not consulted about his coming into the world, so neither is he consulted about his going out of it. He does not believe he is going to remain always on earth. He is satisfied

[24] II Kings, xiv, 14. [25] Ps. lxxxviii, 49.

that the contrary will be the case. He knows that he will come to an end of this life, without ceasing to live. He is aware that he will end this life with more or less of pain, pain without a parallel, pain like no other pain, and most likely very terrible pain. For though the act of dying is itself probably painless, yet it has for the most part to be reached through pain. Death will throw open to him the gates of another world, and will be the beginning to him of far more solemn and more wonderful actions than it has been his lot to perform on earth. Everything to him depends on his dying at the right time and in the right way. Yet, he is not consulted about it. He is entitled to no kind of warning. No sort of choice is left him either of time or place or manner. It is true, he may take his own life. But he had better not. His liberty is indeed very great, since this is left free to him. Yet suicide would not help him out of his difficulties. It only makes certain to him the worst that could be. He is only cutting off his own chances and, by taking his life unto his own hands, he is rashly throwing himself out of his own in the most fatal way conceivable. One whose business it is to come when he is called, and to depart when he is bidden, and to have no reason given him either for his call or his dismissal, except such as he can gather from the character of his master—such is man upon earth; and he is so, because he is a creature."[26]

Yes, we must go when we are called, there is no holding back, no delaying. All must die, and death cannot be bought off or bribed or cajoled; he is above all that, and cares nothing for the bribing or flattery of men. In fact, men represent him as a horrid skeleton, without eyes, without ears, without a tongue, his bony hands holding a

[26] Faber, "The Creator and the Creature," p. 50.

scythe and an hour-glass. Can you buy off this skeleton? He wants nothing, he owns nothing, he hears and sees nothing. And yet this is only the human way of picturing to ourselves death. But in reality death is the final call of God, and there is no gainsaying the fact; that call must be answered. What is it to die? It is to bid good-bye to all earthly things, and it is to be abandoned by all persons from whom we are separated. The moment of death, is the moment when eternity begins; everything on earth is passing; at death everything is immovable. In life we count by time; in death we count by eternity. On earth the pendulum of the clock swings to and fro; in eternity there is no pendulum nor clock, time has ceased to be. On earth there is no present, only past or future time; in eternity there is no past or future, it is always the eternal present. Time is given to us moment by moment, no two moments are ever coincident. In eternity there are no moments, everything is the eternal Now. Time has its limits, eternity is a shoreless ocean. No comparison can be made between time and eternity, for one is limited, the other is infinite. "Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?" [27] And if our puny intellects cannot do this, how can they measure eternity. "Who shall hold it, and fix it, that it be settled awhile, and awhile catch the glory of that ever-fixed Eternity, and compare it with the times which are never fixed, and see that it cannot be compared; and that a long time cannot become long, but out of many motions passing by, which cannot be prolonged altogether; that in the Eternal nothing passes, but

[27] Ecclus. i, 2.

the whole is present, whereas no time is all at once present; and that all time past, is driven on by time to come, and all to come is created and flows out of that which is ever present. Who shall hold the heart of man, that it may stand still, and see how eternity ever still standing, neither past nor to come, utters the times past and to come? Can my hand do this, or the hand of my mouth through speech bring about a thing so great?" [28]

And yet, fearful to think of, on the moment of death depends this unfathomable eternity of joy or sorrow.

It is a temptation of the devil to imagine that this moment is one in which we can make our peace with God, and settle the score of a misspent life. It is true indeed that the greatest sinner can be reconciled to God at the very moment of death, that when to all appearances death is present, yet the soul remains and can turn to God by an act of contrition. But death is generally the echo of life: as the life has been, so will be the end. The death of the good thief upon his cross is given us that we may not despair, the death of his fellow blaspheming upon the other side of Jesus is given us that we may not presume.

Death is the school of life, it is that school in which we must learn how to live well and godly in this world. For, what does death teach us? It teaches us the futility and emptiness of the things of this world. "Vanity of vanities . . . said Ecclesiastes . . . and all is vanity. What hath a man more of all his labor, that he taketh under the sun? One generation passeth away and another generation cometh: but the earth standeth forever. . . . All things are hard: man cannot

[28] St. Augustine, "Confessions," Bk. XI, No. 11.

explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done." [29]

Truly does death show the vanity of all things, for death separates one from all the pleasures, and riches, and honors of this world. "As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labor. A most deplorable evil: as he came, so shall he return. What, then, doth it profit him that he hath labored for the wind?" [30] What will the impure pleasures of mind and of action profit a dying man? They are all past and gone now, and the pleasure is gone too. The body that was the means by which the soul enjoyed them at the time, will soon be separated from that soul and will become corrupt and foul, and will finally pass away. It will be buried in the earth because it cannot be kept above the ground. And the soul will have gone to its judgment.

What will all double-dealing, all injustice, all hatred, all evil-speaking, all hypocrisy and lying in speech and action, avail in death. The mask will be torn off, and all will be revealed. "The praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven, and his head touch the clouds: In the end he shall be destroyed like a dunghill, and they that have seen him shall say: Where is he? As a dream that fleeth away he shall not be found, and he shall pass as a vision of the night; the eyes that have seen him, shall see him no more, neither shall his place any more behold him." [31]

[29] i, 3-4-8-9. [30] *Ibid.* v, 14-15. [31] Job xx, 5-9.

Thus does the Holy Ghost tell us by the pen of the inspired writer what death is to the wicked and the hypocrite.

Death will certainly come; he will come as a thief and take away from us all earthly goods. He will leave us nothing, will strip us completely naked of all that we loved in this world. We shall not own even the shroud, or the clothing with which we are covered, nor the coffin, nor the box, nor the grave. There are no pockets in a shroud, and if there were, money would be absolutely of no avail. Go to any cemetery, and in your mind open one of the graves or tombs. What will you see? Imagine you are looking down into a grave. The dead are all lying there, some bodies are in various states of decomposition, others are altogether gone. In the recently buried, the flesh is drying up, or is even the food of worms; later on, that flesh passes away and nothing but the bones remain; there in that sightless skull you see what is left of a genius or a fool. It sees you not, the eye sockets are sightless, the cavity where the tongue was, is empty and soundless. Yet that skull was once the possessor of the brain of a learned man, and that tongueless cavity held a voice that thrilled multitudes. Those sightless openings held eyes that were full of fire and vivacity, and that glowed under the influence of love and friendship. Those bony hands drew entrancing sounds from musical instruments that lifted up the audience from earth to heaven, and gave it a foretaste of the life to come.

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" [32]

[32] Hamlet, Act II.

And all that turns into dust, and gas, and air, and moisture. See that man in the tomb, he once was great; men weighed his expressions, and thought over them. He was a statesman or he was a poet or he was an orator or he was a great singer and musician, and now what does all that amount to? See his body, it is decomposing, or it is already a skeleton, or there is no vestige of him left—all, all is gone. He was the master of many thousands, his mind ruled gigantic enterprises; he was a great architect, and public monuments, ecclesiastical or civic, attest his genius; he was a great organizer, or commander of armies, and achieved great works, and won important battles, and now he is gone, and not a vestige of him is left. From dust we come, and into dust shall we return. This is the decree and no one will escape it.

"The paths of glory lead but to the grave." [33] "And the dust shall return into its earth, from whence it was, and the spirit return to God, who gave it." [34] The dust is so light it can be scattered in the air, and the wind will carry it off. Yet what you can gather in a handful was once a human being. It played, it laughed, it struggled and fought, it was a common private soldier, or a renowned general. It was filled with life, and the heart throbbed with passion, with love or hate, envy or ambition. That dust once contained the heart of a man or woman, that was filled with the love of God, or consumed with impure lusts; that dust which you now have in your hand was once the center of worldly desires, worldly ambition, intrigue and double-dealing. That dust was the paramour of some other handful of dust, perhaps now in the same cemetery. That dust was once a woman who sold her virtue, a man who bought

[33] Gray's Elegy. [34] Ecclus. xii, 7.

it. That dust sold out religion and Christ to gain a place in the society of the world. And now you can scatter it to the winds of heaven, "and the spirit has returned to God, who gave it," and is in its own place. And while you are in the cemetery look around and you will see the graves stretching out before you. You see evidences of the love of the living, or the vanity and pomp of those who are left behind. It may be that a rude cross is the sign that someone lies beneath, one whose soul is with God; it may be that the mausoleum hides the decaying body of one whose soul is not with God. This gravestone tells of the great loss sustained by a father and mother at the death of an innocent child, and now father and mother and child have long since gone into dust. Some graves are fallen in because the coffins are rotted away, and the headstones have fallen down and have become blurred and unreadable, for they who were buried there belonged to another time and another generation; all have passed away and the graves are forgotten. Sometimes you will hear the merry shouts and laughter of children as they play among the graves and tombs. "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun." [35]

And so the children laugh and play over the graves, and the traffic passes by in a ceaseless tide, and the dead are mouldering away into dust, and but few, if any, think of them after a few years or even a few days.

[35] Eccles. ix, 5-6.

"So vanishes our state; so pass our days;
So life but opens now, and now decays;
The cradle and the tomb, alas! so nigh,
To live is scarce distinguish'd from to die." [36]

"For, what is your life? It is a vapor which appeareth for a little while, and afterwards shall vanish away." [37] "For we are but of yesterday, and are ignorant that our days upon earth are but a shadow. Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state." [38] The eternal question, the question asked from the beginning of man on the earth, is—Where did I come from? Whither am I going? All the speculators, all the philosphers, all the religions of ancient times have asked these questions. The only answer to them is given by the Christian Religion; God made man; he comes from Him at the time and in the place that He as Creator ordains. Man is not consulted about the time or place, only that when he came and the place he is in is known to God as the best possible time and place for him. He is placed on probation or trial, and is given means to prove himself, and thus attain his end, which is heaven. True it is that most numbers die before being capable of any trial, but God too knows this and acts accordingly. We have to leave those things in the hands of a just and merciful God. As has already been said, death is the most certain event in the world, and yet the when, the how, or the where is most uncertain. When shall I die? How shall I die? Where shall I die? Who can answer these questions? Some of the saints by a special revelation of God were told when they would die. But they were always ready in any case, so it

[36] Prior, "Solomon on the Vanity of the World," Bk. III.
[37] James, iv, 15.
[38] John viii, 9; xiv, 1-2.

made but little difference to them. Death is inevitable, uncertain, and decisive; it will surely come; it will come when we know not, and it will decide all things, and forever. We can say: perhaps I shall get over this or that sickness; perhaps I shall not be drowned at sea; perhaps I shall not be destroyed by fire; but we cannot say, perhaps I shall not die—No man in his sound senses ever dreamt of such a thing. He may deny God, and all the truths of the Christian Religion, but he cannot deny that he will die.

Then death is decisive, inasmuch as it will come but once. All is over, there is no longer room for merit or demerit, for greater reward, or greater punishment. As the Holy Ghost says by the mouth of the inspired Preacher:

"If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be."[39] We are the tree, and its fall to the north or south signifies that we shall remain after death in the same condition in which it found us. "But let no one hope after death," says St. Augustine, "to merit in the sight of God what he has here neglected." Those things therefore which for the commending (unto mercy) of the dead the Church is wont to use, are not opposed to that sentence of the Apostle wherein it is said, "For we shall all stand before the judgment seat of Christ,[40] that everyone may receive the proper things of the body, according as he hath done, whether it be good or evil[41] because each man has for himself whilst living in the body procured this desert, that these things may be able to profit him. For they profit not all; and wherefore profit they not all, unless by reason of the difference of the life which each one has lived in the body?"[42]

[39] Eccles. xi, 3.
[40] Rom. xiv, 10.
[41] Cor. V, 10.
[42] St. Aug. on Faith, Hope and Charity, No. 29.

So we see by the Holy Ghost, and by the words of the greatest of the Fathers of the Church, that death is truly decisive and that on it depends our weal or woe for eternity. When we die, we die for all eternity, not that there will be no resurrection of the body, but that the same condition in which we now are will never, never be repeated.

"Life, as no one can doubt, is more important than death. If death has a great influence on life, the influence of life on death is still greater. In fact, the work of death can only be done safely in life. There are exceptions to show how God can stretch His mercy, and also to magnify the efficacy of grace. But as the good life is worth nothing, so far as eternity is concerned, unless it is crowned by a good death, so a good death, though not impossible, is the exception where the life has not been good. Still, though an exception, it is possible, and therefore from one point of view we may say that death looks more important than life. Nevertheless it may only be a seeming; for who knows whether some good thing among much evil, something striven for and clung to, even when there appeared no signs of strife, may not be the secret cause of those prodigious interventions of grace, which occur sometimes in the deaths of sinners? Perhaps also such interventions have never happened to those who presumed upon them beforehand, and deliberately delayed turning to God through a profane confidence in the graces and opportunities of death. But the practical truth is that which teaches us at once the most sober and solemn view of life, that every single thing we do is actually making death either harder or easier." [43]

As we live, so shall we die; if we practically live as if we were never to die, we shall be the

[43] Faber, "Spiritual Conferences," p. 101.

most unprepared for the journey. Although death is around us every day in some shape or another, yet there are some upon whom he calls, and finds them the most surprised people in the world. One would think they were never to die, judging from the way they act. It is true that the world tries to hide death, the very name of it is banished as much as possible. It is smothered with flowers, surrounded with pomp, filled with flattery, and finally covered up and forgotten. Splendid monuments, mausoleums, and tombs are erected over it; magnificent and flowery, and flattering orations are spoken at its visit; churches, and hospitals, and asylums are erected to propitiate it, and yet there it is, the grinning skeleton, with the bony hands and the hour-glass and scythe.

Think of the thousands who die daily throughout the world, of the millions who die within each year. Count up, if you can, the billions and billions who have died since the beginning of man on the earth! No matter how old, or how young they were, they went when God called, and have never come back. They died in the days of our first parents, they died in the days long, long ago, when the Patriarchs lived to a great age, before the Flood. They spread over the earth, and they died in ancient Babylon, and Egypt, and Syria, and their civilizations perished with them. They were good and bad, rich and poor, soldiers and warriors, writers and statesmen, kings and peasants, and they are all gone.

And in a few years, maybe less, maybe before I know it, I shall be just as dead as the very first person who died on the earth. In fact, the whole world is a graveyard, for we know not where the dead were buried in ages that are passed. They died and they now die and are strewed,

"Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High over-arched imbower." [44]

How soon shall I be as one of those autumn leaves that fall from the trees? I know not, nor does any man know. The vast bulk of the human race dies young, no longer have we the centuries of the Patriarchs, for very early in the days of man on the earth, on account of sin God said: "My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years." [45] And it has been growing less and less. The rush and the roar, the restlessness and the feverishness of modern life burn it out even before its usual time. What Job said of his life, many men can say of theirs: "My days have been swifter than a post: they have fled away and have not seen good. They have passed by as ships carrying fruits, as an eagle flying to the prey." [46]

It may be said that the human race has no age, that it is neither old nor young, for passions and desires were in men from the beginning as they are today. The language which I now write, the language which you now hear and read or speak is very modern. Customs change, manners change, but man never changes; he has the same hopes, the same fears, the same ends as from the beginning.

But the great question for me individually is: What of my own self? It boots little for me how men died thousands of years ago, that will not help me now to die. Although the race may last centuries after me, yet I am now going, and that is most important for me. As God and I are practically the only two beings in the world, so death and I have a very close relationship.

How shall I die? It may be very sudden, many

[44] "Paradise Lost," Bk. I, 302. [45] Gen. vi, 3. [46] ix, 25-26.

men die suddenly. It may be in some terrible accident, many men are killed by fatal accidents. I may boast of my health, and be killed in one hour. I may linger in long illness, maybe painless, maybe painful, and die with loving careful hands around me; or I may die alone with no one to see or care. I may live a long life, or I may die in youth. And what then? Is death a sleep, a sleep of oblivion? Will death end all? Oh! no, death begins life; after death we live eternal.

> "To die, to sleep;
> To sleep: perchance to dream; ay, there's the rub;
> For in that sleep of death what dreams may come,
> When we have shuffled off this mortal coil,
> Must give us pause." [47]

Yes, pause we must, if we do not wish to have terrible dreams after death, and not dreams indeed, but the living, waking reality of a horrible and horrifying existence. How do I wish to die? Just as I wish to live. "For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live." [48] Therefore, a bad life is the foundation for a bad death, and a good life is the prelude of a good death. Those who lead lives of licentiousness, luxury, drunkenness, deceit, injustice, hate and irreligion, certainly have no reason to expect a good death. The pure, the charitable, the sober, the truthful, the just, the humble, the religious, have every reason and hope of a happy death. "Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God." [49] And the reason is because they will die a bad death. "The eyes of the Lord are upon the just;

[47] "Hamlet," Act. III, Sc. 1. [48] Rom. viii, 13. [49] I Cor. vi, 9-10.

and His ears unto their prayers. But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth. The death of the wicked is very evil; and they that hate the just shall be guilty. The Lord will redeem the souls of His servants; and none of them that trust in Him shall offend." [50]

"Soon, very soon, it will be over with you here. Think how it may be with you—there. Man lives today; tomorrow he is gone. And when he passes from the eyes of men, soon also does he pass from the mind. If today you are not ready, how will you be tomorrow? Tomorrow is an uncertain day, and what do you know as to your having tomorrow? What is the use of living long, when our improvement is so slight. Ah, a long life does not always make us good. It often rather makes our guilt the greater." [51] Death brings peace to those who bore pain and sorrow and trial for the love of God. They can say with St. Paul, "I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me." [52] Death will be the home-coming, the end of all sorrow and temptation; "And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." [53]

How easy it is for people whose heart is not wholly enwrapped in the things of this world, to die, to give them up!

"O death, how bitter is the remembrance of thee to a man who hath peace in his possessions!" [54] How hard it is for the man of im-

[50] Ps. xxxiii, 16-17, 22-23.
[51] "Imitation of Christ," Bk. I, C. 23.
[52] II Tim., iv, 7-8.
[53] Apoc. xxi, 4.
[54] Ecclus. xli, 1.

purity to give it up now! How difficult it is to give up wealth and power, that were acquired at the expense of religion, of honor, of honesty! How it wrenches the heart to abandon this world that was held so dear!

But it has to be done. The good die, the bad die. The words of our Saviour as given us by St. Luke are very applicable here: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man." [55]

The Church, in the Litany of the Saints, teaches us to pray: "From a sudden and unprovided death, O Lord, deliver us." It is not exactly the suddenness of death that makes it terrible, it is awful when it is unlooked for. Some of the saints died suddenly, but their death was not unprovided, they were always prepared. Some people are never prepared; they are just as well ready to drop down dead, as they are after a long sickness—they are never ready.

Should all that has been said make one sad and sorrowful? By no means. The thought of death should make us glad, if we are ready, but should make us think seriously, if we are not. "Happy the man who ever holds before his eyes his hour of death, and every day makes himself ready for the end." [56]

Is this thought of death to paralyze all our efforts in trade, in business, in industry, in commerce? Does it make us neglect our homes, our

[55] Luke xxi, 34-36. [56] "Imitation of Christ," Bk. I, C. 23.

country, our relatives, our children, and our relations with other men? By no means; it rather makes us attend to these things with greater zest and force. We should work as if we were always to live, we should live as if we were about to die. To work is to pray. To offer our works to God is to prepare for a happy death, and St. Paul says: "If any man will not work, neither let him eat."[57] And again, "Whether you eat or drink, or whatsoever else you do, do all to the glory of God."[58] A good life is the best preparation for a good death. "Death, therefore, is not an isolated action. Time and eternity are riveted in it. Life is not secured without it. Eternity is ratified by it. This is obvious; for death is at once a part both of life and immortality. Yet, men often speak as if preparation for death were a distinct spiritual exercise, and nothing more than that. They know of course that all life is a necessary preparation for death, but they do not realize it. They answer rightly when they are questioned, but the truth does not always rest clearly in their minds. Whether we think of death, or whether we forget it, whether we serve God or neglect Him, life, in spite of us, is all the while a minute and detailed preparation for death."[59]

It will avail me very little to think of the deaths of others, and not to think of my own, for it is not the death of another that is important for me, it is my own very death upon which depends my eternity.

In the beginning God punished sin by death, but by the death of Christ the sting is taken out of it. "All holy deaths come out of the death of Christ. If He had not died, how should we dare

[57] II Thess. iii, 10.
[58] I Cor. x, 31.
[59] Faber, "Spiritual Conferences," p. 119.

to die? He is the Creator. He invented the punishment of death. He also must suffer it. It was His own law of love. He has enlarged the gates of death and hung lamps over them. It is strange how the elder Saints dared to die. No wonder they speak of it so awfully, as if it led into such terrible darkness, and looked like an end of all things, almost like an extinguishing of immortality. Great was their faith, these old patriarchs, kings and prophets. But how different is death to us. Christ has died. Men's faces looking into a sunset are golden; so are our lives when they look always into the countenance of coming death." [60]

In a few years all will be over for the oldest as well as for the youngest: "What is man, and what is his grace? And what is his good, or what is his evil? The number of the days of men at the most are a hundred years; as a drop of water of the sea are they esteemed, and as a pebble of the sand, so are a few years compared to eternity." [61] As Pope St. Gregory the Great says: "This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death?" [62] And as St. Augustine, in his own matchless way, says: "Then comes the time after death, instead of that in which life was being withdrawn, and which we call being in death. Man, then, is never in life from the moment he dwells in this dying rather than living body—if, at least, he cannot be in life and death at once. Or rather, shall we say, he is in both? in life, namely, which he lives till all is consumed; but in death also, which he dies as his life is consumed? For if he is not in life,

[60] Faber, "Spiritual Conferences," p. 120.
[61] Ecclus. xviii, 7-8.
[62] 37th Homily on the Gospels.

what is it which is consumed till all be gone? And if he is not in death, what is this consumption itself? For when the whole of life has been consumed the expression 'after death' would be meaningless, had that consumption not been death. And if when it has all been consumed a man is not in death but consumed away?'' [63]

The body will be laid in the earth, and the soul will return to it on the last day at the trumpet of the angel, when all will arise again.

> ''Hark! the trumpets with thrilling tone
> From sepulchral regions lone
> Summon all before the throne.'' [64]

May God in His infinite mercy grant us the grace of a holy life, and a happy death! May Jesus, Mary and Joseph be with us in our last agony, that we may arise gloriously and happily on the Last Day! Amen.

[63] "City of God," Bk. XIII, No. 10.
[64] *Dies Iræ.*

ON THE GENERAL JUDGMENT

For, the powers of heaven shall be moved. And then they shall see the Son of Man coming in a cloud, with great power and majesty.—LUKE xxi, 26-27.

SYNOPSIS

It is of faith that each soul is judged immediately after death.—Two states of existence after death.—It is of faith that there is also a General Judgment.—Why is there a General Judgment?—What is the General Judgment?—Some description of its grandeur.—Who will be present?—The coming of the Judge.—His surrounding.—Bethlehem, Calvary and the General Judgment, a contrast.—Who is to be judged?—The vindication of God's providence.—All will see, all will know.—The sinner at the General Judgment.—The examination.—The final denial by Christ.—The good at the General Judgment.—All things will then appear in their true light.—God's dealings with men.—The two camps.—The final separation.—Hell and heaven.—The parting.—Final appeal.

IT IS a matter of divine faith that the soul of every person is judged immediately after death. This faith is based upon many testimonies of Holy Scripture, clearly showing that each and every human being is allotted his place at the very moment and in the very spot in which he dies. "It is easy before God," says the Book of Ecclesiasticus, "in the day of death to reward everyone according to his ways,"[1] and St. Paul says: "It is appointed unto men once to die, and after this the Judgment."[2]

The soul goes to the place or state destined for it, because it is immortal; the body goes into the elements of which it was composed, because it is

[1] xi, 28. [2] Heb. ix, 27.

made up of matter. It is Catholic belief that there are two states of existence after death—the one of approbation, the other of reprobation—that is, of heaven or of hell. But that besides these there is an intermediate state, which is commonly called purgatory. The souls in purgatory are the friends of God, and when they are cleansed of the dross or dust of venial sins, or of the remains of mortal sins already atoned for and forgiven, are admitted unto heaven.

Of its very nature purgatory will come to an end, but there is not the least doubt that heaven or hell is the lot of every man after death. "For," says St. Paul, "we must all be manifested before the judgment seat of Christ, that everyone may receive the proper things of the body, according as he hath done, whether it be good or evil."[3]

However, although it is clearly revealed by Almighty God that souls are judged immediately after death, it is as clearly revealed that there will be another judgment on the Last Day, when all Angels and men, good and bad, will stand collectively before the judgment throne of Christ. On the day of Christ's Ascension into heaven while the Apostles were eagerly and longingly looking up after Him, the Angels said to them: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven shall so come as you have seen him going into heaven."[4]

And our Saviour Himself says: "The Son of Man shall come in the glory of His Father with His Angels: and then will He render to every man according to his works."[5]

The question may be asked: Why will there be a General Judgment? What is its necessity if all are judged immediately after death? In answer

[3] II Cor. v, 10. [4] Acts i, 11. [5] Matt. xvi, 27.

we may say that the reason for this General Judgment is that in the most solemn fashion an end may be put to the lot of the human race; that the Particular Judgment may be promulgated to all men; that men, as far as they are members of human society, whose acts sometimes for ages have an influence for good or evil, may be publicly judged; that the wisdom and justice of God in all things may be clearly seen by men, and that the evil judgments of the world may be corrected, and finally, that solemn and public submission by all creatures endowed with reason may be given to our Lord Jesus Christ.

What is this General Judgment that Christ has so explicitly and clearly revealed? It is the greatest spectacle that the world will ever behold. It is the coming of our Lord Jesus Christ in incomparable glory and ineffable splendor to judge all mankind, and to award before all men praise or blame, heaven or hell.

Nothing that we can possibly think of, nothing of which we have an experience now, can compare with the splendor and magnificence, the joy and the sorrow, the confidence and the fear of that day. Christ our Lord foretold that before the coming of the Last Day there would be wars and troubles and famines and earthquakes and that all nature would be in the throes of dissolution; "And immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His Angels with a trumpet and a great voice; and they shall gather

together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them."[6]

The voice of the mighty Angel calling through the trumpet will ring clearly and resonantly throughout every nook and corner of the world. "Arise, ye dead, and come to judgment," will be heard in every land, and in every sea. Wherever a human being was buried, in the depths of the sea or in the caverns of the earth, or in the cemeteries, there that wonderful imperative voice will be heard and obeyed.

> "Wondrous sound of the trumpet flingeth,
> Through earth's sepulchers it ringeth,
> All before the throne it bringeth.
> Death is struck, and nature quaking,
> All creation is awaking,
> To its Judge and answer making."[7]

All the sons of Adam, all the children of the human race, billions and billions, will arise again from the dead. All will be transported by the power of God to the place of judgment. Imagine, if it is possible, vast armies of millions of men making for the place of battle. Think that you are an onlooker from a hill, beholding with wondrous eyes the mighty hosts as they come up on the vast plains in serried ranks and take their different places. See Adam and Eve, behold the Patriarchs before the Flood, and the men and women who lived their lives ages and ages before that event. The only glimpse of their history you ever had is given in the book of Genesis. And you know from that record that many of them were bad, "for all flesh had corrupted its way upon the earth."[8] Once in a while you had read that some bones, maybe of these men, were discovered, and had created disputes of their manners, their age, their civilization, but now you see

[6] Matt. xxiv, 29-31. [7] *Dies Iræ.* [8] Gen. vi, 12.

them alive. You see Noe and his sons, and the builders of the impossible tower of Babel. You behold the peoples of ancient Babylonia, Syria, Armenia, Egypt, Persia; the ancient Hebrews and the peoples who were in the Promised Land ages before the coming of the sons of Abraham; then Greece and Rome at the dawn of their histories are now represented by living men and women. And on and on the line descends until you come up to the days of Christ, then come on the scene the Roman Emperors, Caesar Augustus, who gave the order for the census when our Lord was born; Tiberius, under whom He died; then the Senators and Patricians, and the fine ladies of the times; the learned philosophers of Rome and of Greece come now into view; then from their graves come Caiphas, and the priests of the Sanhedrin, who judged Christ worthy of death; and the Apostles, who preached His doctrine and died for it; and Judas the traitor, who sold our Lord and finally committed suicide, all, all the men and women of that period. And also the kings and potentates, the rich and the poor, the proud and the humble, the learned and the ignorant of the Middle Ages, converging into the people of our own times, and down to the last human being born into the world. You see all the popes, cardinals, the bishops, the priests, deacons and subdeacons, all the monks and nuns who ever lived in the world. The arch-enemy of man, Lucifer, now the chief devil, and the mighty host of his fellows will appear before you. This is the one who once was the light-bearer before the throne of God, but his pride caused his fall and now he is

> "Chained on the burning lake; nor ever thence
> Had risen, or heaved his head, but that the will
> And high permission of all-ruling Heaven
> Left him at large to his own dark designs,
> That with reiterated crimes he might

> Heap on himself damnation, while he sought
> Evil to others, and enraged might see
> How all his malice served but to bring forth
> Infinite goodness, grace, and mercy, shown
> On man by him seduced.''[9]

And the millions, maybe billions, of his myrmidons pour out of hell, a mighty chaotic host, at the heels of their leader and stand scowling, proud, disobedient, yet fearful, awaiting the coming of the Judge.

And you will be there, for it is only in imagination you are standing as an observer upon that hill. You will be there in reality, and I shall be there, and all you who hear me will be there. Just as surely as you are here now, so surely will you be there then. You will take your place in that crowd, that immense gathering, and so shall I, and we shall not be swallowed up in it, but shall be known perfectly well to the Judge. ''Every man's work shall be manifest; for the day of the Lord shall declare it.'' [10]

And now the moment has approached in which the Judge is about to appear. This appearance baffles all description; nothing on earth could ever, by the wildest flights of imagination, be compared to it. I might ask you if you have ever seen, or read, a good description of a papal procession on some great day in St. Peter's Basilica in Rome. The wonderful, colorful, slowly-moving band of friars and monks, of abbots and generals of Religious Orders, of the clergy in their white surplices and the monsignors in their robes, of the bishops and archbishops in their copes and miters, and the scarlet-clad cardinals, with their chaplains and attendants, and the pontifical soldiers, giant men, with their beautiful uniforms and medieval arms and costumes; and lastly comes the Supreme Pontiff borne upon his throne on the

[9] ''Paradise Lost,'' Bk. I. [10] I Cor. iii, 13.

shoulders of well-trained men. From many thuribles sweet-smelling clouds of incense ascend upon the air, the enormous waving fans move gently to and fro. On the Pontiff's head is the triple crown of his high office, and he is clad in his robes of state. High up in the dome—the wonderful dome of that world-church—the silver trumpets in perfect unison and marvelous clearness and sweetness ring out the *"Ecce Sacerdos Magnus"*—Behold the High Priest—Immediately in the vast gathering the tension is broken, and from thousands and thousands of throats huzzas and vivas ring out and fill the gigantic building. It is a moment in which the pent-up feelings of a lifetime are expressed. Or, again, have you ever witnessed a grand parade of troops on some great occasion of display. The different sections of the vast army as they pass in serried ranks in front of the commanding officer. Thousands and thousands of cavalry, their burnished helmets with waving plumes, and their lances with their pennons, all glinting, and glancing and flashing in the bright sunlight. The vast body of men and horses seems to be imbued with one spirit, as they proudly wave their banners. And the myriads of infantry and artillery move as one man rhythmically and in perfect order, every foot rising and falling at the same time. And the bands of music enliven the marchers as with martial sound they head each section. All this is but a poor picture of what will occur at the coming of the Judge on the Last Day. For, as hell will be emptied of the demons for their judgment, so heaven will send its Angels for their judgment also. Our Saviour says: "When the Son of Man shall come in His majesty and all the Angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him,

and He shall separate them one from another, as the shepherd separateth the sheep from the goats: And He shall set the sheep on His right hand, but the goats on His left."[11]

The Judge will appear with the pomp and glory and majesty of God. His Cross, the emblem of His kingship and triumph, will be borne before Him, and in a blaze of glory the King will follow. What a wonderful army will that be which will precede and surround the King! The Angels and Archangels, the Thrones, the Powers, the Seraphim and Cherubim, the Principalities, the Dominations, all, all passing in review, each more beautiful than the other, and the whole army accompanied with the most heavenly music. All are assembled, all things are ready, the Judge is seated, and silence reigns, and the judgment commences—

> "Lo! the Book, exactly worded,
> Wherein all hath been recorded;
> Thence shall judgment be awarded."[12]

Oh! what a wonderful transformation of this Judge who now holds the book of eternal life and eternal death. It is an article of divine faith that the same Jesus Christ who was born in such poverty in the stable of Bethlehem, who "came unto His own and His own received Him not,"[13] who lived a life of abnegation and poverty in Nazareth, who preached His Gospel of love to me, and worked such wonderful and numerous miracles, who was treated as a fool, and scourged and spat upon and finally condemned to the death of the Cross, is now the Judge of all men. At His Birth He comes a poor, lowly Infant, lying in a manger, and surrounded by discomfort and poverty; but now He is the King of kings, whose voice shall shake the firmament, and shall shatter earthly thrones. The Angels proclaimed His

[11] Matt. xxv, 31-33. [12] *Dies Iræ.* [13] John i, 1.

coming to a few poor shepherds, but now all heaven and earth and hell pour out their inhabitants to meet Him. The sun will be covered with a veil, the moon shall not give her light, the stars shall fall from the heavens, the sea will be turned into blood, the mountains will totter on their bases, and the whole earth will tremble with fear. That Cross which He bore upon His mangled shoulders to Calvary and upon which He was nailed, will now be carried by angels before Him surrounded by rays of glory. "And all the host of the heavens shall pine away, and the heavens shall be folded together as a book; and all their host shall fall down as the leaf falleth from the vine, and from the fig tree." [14]

And who is to be judged? We have already mentioned that all Angels, all men and all devils are to receive their final sentence on that great day. But fearing that possibly anyone could imagine in that vast concourse little notice would be taken of him, I wish to draw your attention to the fact that Jesus Christ is God, and, being so, He knows all who are present before Him, and each person as if he were alone. Then it is practically for me as if God and I were alone. True it is, that all will know my judgment and all eyes will be, as it were, centered on me. This is, as I said before, one of the reasons of the General Judgment. It is a case of each one for himself now. And who is to be judged: Why, I am to be judged, and judged in the presence of the whole human race.

"When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.
What shall I, frail man, be pleading?
Who for me be interceding
When the just are mercy needing? [15]

[14] Is. xxxiv, 4.

[15] *Dies Iræ.*

What will be judged concerning me? My whole life, from the dawn of my reason until the darkness of my death. Everything good and bad I have ever done will be weighed in the balance.

"The General Judgment will be much more than the Particular Judgment, which follows death. It will be more than mere reward or condemnation. It will be a public manifestation of the history and development of every human soul, fuller and more interesting than any such work that man has written. It will be a manifestation of the wonderful justice and mercy in the dealings of Divine Providence with individual souls. It will unravel the tangled skein of influences received and influences originated by each soul, the long chains of causes and effects of action, the degrees of malice or of merit, or of excuse, for every deed of every soul." [16]

There have been profound scholars, deep philosophers, great literati, prolific writers, sagacious statesmen, wise legislators, just rulers, renowned conquerors and warriors, who left great impress upon their times, but if they lacked one thing, the whole edifice of their lives was but as a house of cards, and that one thing is—the knowledge of oneself.

The poet truly says:

> "Know thyself, presume not God to scan,
> The proper study of mankind is man." [17]

Yes, there are many who have conquered nations, but not themselves; many who know a great deal of the causes of things, but nothing of the influence of the world on themselves, and their corresponding influence upon others. Men delve and dive into the material things around them,

[16] Bellord, Meditations, Vol. II, p. 344.
[17] Pope, "Essay on Man," Ep. II.

and lightly skim over the surface of their own soul.

And so, on the Last Day, the light will be turned upon the soul and it will see itself; its motives, its methods, its meanness, its pettiness, its self-love; its venial and mortal sins will all stand out clearly under the dazzling spot-light of the throne.

The most difficult science is the study of oneself, and it is one in which men rarely excel. We imagine we know ourselves, we think that we weigh our words and thoughts and actions, when all the time we are really ignorant and blind as a bat in the noonday sunlight. "The humble knowledge of yourself is a surer road to God than deep searching into learning. Yet knowledge is not to be blamed, nor any simple knowing of a thing. Nay, in itself considered, it is good and is of God ordained. But, when the Day of Judgment comes, we shall be asked what we have done—and not what we have read; how holy were our lives and not how fine our words." [18]

The door of our conscience will be thrown wide open and we shall enter the house of our soul and shall see how poorly furnished it was. We thought, or at least imagined, that it was covered with the tapestry of God's grace and adorned with the pictures of God's love and furnished with the furniture of good words, and the floors covered with the rich carpets of pure intentions; and behold all is moth-eaten and tawdry and covered with the dust of self-love. And the whole house is dilapidated, ready to fall down, and in a state of decay. How many of us will find our souls in this condition when we come to examine them in the bright light of the Last Day?

The first horror of the sinner will be the sight of

[18] "Imitation of Christ," Bk. I, C. 3.

himself, the destruction that sin had caused in his soul. Sin will then appear as it really is—a most terrible thing—it will then appear not as an amiable weakness, or a pleasant indulgence, as a thing to be condoned, or as a yielding to a pretended law of nature. Oh, no! it will then be seen for what it is, a cancer eating away the life of the soul, a leprosy disfiguring its beautiful features, a malignant fever sapping away its life. Sin is truly a horrible thing, worse than the worst nightmare, the only real evil, a rebellion against God.

And in order to show up this evil in each individual soul, and in the whole world as a whole, all men individually and collectively will be judged on the Last Day.

"To the sinner God hath said: Why dost thou declare My justices and take My covenant in thy mouth? seeing thou hast hated discipline, and hast cast My words behind thee. If thou didst see a thief, thou didst run with him; and with adulterers thou hast been a partaker. Thy mouth hath abounded with evil and thy tongue framed deceits. Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son; these things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee; but I will reprove thee and set it before thy face. Understand these things, you that forget God." [19]

What a terrible indictment, presented at the Last Day by Almighty God, this will be? To how many of us will it be a true bill, and we cannot deny the accusation? In a rigid examination in a court of justice on earth, when the cross-examiner takes charge of one who has done secret wrongs, and leads him on and on by degrees, as it were grilling him, until finally from his own

[19] Ps. xlix, 16-22.

lips he extracts the unwilling truth. So, by a much higher and more searching method does the all-seeing Judge extract the truth from all men. And it is the truth and nothing else; no one can deny it, no man can cavil at the method. Before that Judgment will take place, the whole world will be burned up by fire and all men will die. "The day of the Lord," says St. Peter, "shall come as a thief, in which the heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up." [20]

Where will be then all those things for which men sold their souls? Their palaces, their parks, their equipages. They, or their ancestors, robbed them and dispossessed their rightful owners. Sometimes the rightful owners were monks or nuns, sometimes other peaceful, inoffensive people. The poor were thrown out to enlarge these properties, and misery and famine ensued. Where are the kingdoms now that were robbed and plundered and enslaved? Where are the gold and silver and diamonds now? All, all have been lapped up by the tongue of the all-consuming fire.

This description, feeble as it is when compared with the reality, is not drawn from imagination, for the Holy Ghost by revelation assures us of the fact. Even science itself demonstrates the likelihood of such an end for the earth. The words of Scripture may then be taken in their literal signification; all things as we know them now will pass away.

"And as it came to pass in the days of Noe," says our Saviour, "so shall it be also in the days of the Son of Man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark. And the

[20] II Pet., iii, 10.

flood came and destroyed them all. Likewise as it came to pass, in the days of Lot; they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed."[21]

The fight has been always on between good and evil, from the day that Cain slew Abel, and it will be settled finally on the Last Day.

The time-server, the trimmer, the man who was enslaved by human respect, will crouch and fawn, but it will do him no good. "Everyone that shall confess Me before men, I will also confess him before My Father who is in heaven. But he that shall deny Me before men, I will also deny him before My Father who is in heaven."[22]

Bring before your minds the terrible thing it is to be denied by Christ on the Last Day; to be rejected, to be cast aside, to be unknown!

"What are time and earth, beauty and peace to us? What is anything to us if our sins be not forgiven? Is not that our one want? Does not all our happiness come of that one want being satisfied? The thought of its being unsatisfied is not to be endured. But the thought of eternity is not to be forced, if our sins be not forgiven. But an eternal ruin—is that a possible thing? Possible! Yes, inevitable, if our sins be not forgiven. The loss of another's soul is a hideous thing to contemplate. It broadens as we look at it, until our head gets composed, and God is obscured. It is a possibility we turn away from; what, then, can we do with the fact? We think of the sorrows and the joys of our soul, of the beautiful significance of its life, of its manifold loveliness and generosity and of all the good that

[21] Luke xvii, 26-30. [22] Matt. x, 32-33.

glittered like broken crystals amidst its evil. How many persons loved it! How many lives of others it sweetened and brightened! How attractive often in its good-humored carelessness about its duty! God loved it; it was the idea of His love, an eternal idea. It came into the world with His love about it like a glory. It swam in the light of His love, as the world swims in radiance day and night. It has gone into darkness. It is a ruin, a wreck, a failure, an eternal misery. Sin! What is sin that it should do all this? Why was there any sin? Why is sin, sin at all. We turn to the majesty of God to learn. Sin is sin, because God is God. There is no getting away farther in that direction. That soul, some soul, is lost. What we think cannot be put into words. But our own soul! That soul which is our self! Can we by any amount of violence think of it as lost? No! Our own perdition is absolutely unthinkable. Hope disables us from thinking it. But we know that it is possible. We sometimes feel the possible verging into the probable. We know how it can be lost and perceive actual dangers.'' [23]

You will never be impressed with the scene of the Last Day unless you put yourselves before your Judge—Stop for a moment—you are now standing before Him! Who are you? He asks—I was the father of a family. Did you bring that family up in the fear and love of God? is asked. Are any of your children damned on account of your carelessness. Who are you? is asked another. I was a workman. Did you do your work well or ill? Did you defraud your employer? Who are you? is asked a third. I was a man of great affairs on earth; many persons worked for me, or for my corporation. Did you grind them

[23] Faber, "The Precious Blood," p. 61.

down, drive hard bargains with them, and take advantage of their helplessness? Who are you? is asked another. I was a man who loved money and power, and in order to obtain it left no means untried. Who are you? is asked another. I was a king on earth. How did you treat your subjects. Did you and your cabinet drive your people into unjust wars, beggar them, and have them slaughtered for your personal gains and earthly power? Did you or your commissioners flout My Name at your would-be peace conferences, drive unbearable bargains with conquered peoples, foment hatred among nations and fool the people with a patched-up peace? And a woman of the world comes for judgment. Who are you? I was a leader of society, at my nod and at my beck people bowed down, or came to me; I set the fashions of dress or deportment. And another was an abortionist, or an onanist, or a frequently divorced woman. And another was a high-toned prostitute, while another was a poor unfortunate rag of the gutter. Drunkards and murderers, thieves and plunderers, worldly and vicious, fornicators and adulterers, all are jumbled together. Their social standing in the world was very different from what it is now; but oh! what a change. All are on the same level; there is no king, no statesman, no orator, no great, no learned, all are before their King and Judge, who at one time was nailed to a Cross for them.

And then you have the Blessed Virgin, the Mother of the Judge, and her husband St. Joseph, all the Apostles and the Martyrs, and the Confessors, and all the holy men and women who ever lived from Adam till that day. They kept the Commandments; if they fell, they arose again by God's grace and repentance; they prayed and mortified themselves and prepared for this very

day. "Then shall the just stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit. These are they whom we had some time in derision and for a parable of reproach. We fools esteemed their life madness and their end without honor. Behold, now they are numbered among the children of God, and their lot is among the Saints." [24]

Does not the Holy Ghost speak truly in this way when we come to think of the Last Day? What will all pleasure, worldly gain and honor obtained at the price of the soul, amount to on that day? As says St. Gregory the Great: "If we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than a help. This present life being compared to the life eternal, ought rather to be called death than life." [25]

But there are people who are wholly mixed up with this world, who never think of the world to come, or if they do, think of it in a vague way that has little influence on their lives. "It is the wisdom of this world to overlay the heart with inventions, to veil the sense with words, things that are false to show for true, what is true to make out fallacious. This is the wisdom that is acquired by the young by practice. This is learnt at a price by children; they that are acquainted with it are filled with pride, despising other men; they that know nothing of it, being subdued and

[24] Wis. v, 1-5. [25] Hom. 37 on the Gospel.

brow-beaten, admire it in others; for this same duplicity of wickedness, being glossed over by a name, is their joy and delight, so long as frowardness of mind goes by the title of urbanity. She dictates to her followers to seek the high places of honor to triumph in attaining the vain acquisition of temporal glory; to return manifold the mischiefs that others bring upon us; when the means are with us to give way to no man's opposition; when the opportunity of power is lacking, all whatsoever he cannot accomplish in wickedness, to represent in the guise of peaceable good nature. But on the other hand it is the wisdom of the righteous to pretend nothing in show, to discover the meaning by words; to love the truth as it is, to eschew falsehood; to set forth good deeds for naught, to bear evil more gladly than to do it; to seek no revenging of a wrong, to account opprobrium for the truth's sake to be a gain. But this simplicity of the righteous is laughed to scorn in that the goodness of purity is taken for folly with the wise men of this world. [26]

On the Last Day this will all be changed, the tables will be turned, and what was esteemed foolishness in this world will be shown as wisdom before God. The double dealing, the deceit, the lying, the concealed impurity, the worldliness will be fully revealed.

St. Augustine gives us a graphic picture of God's dealings with men in this world, and how He will deal with them in the next:

"In this present time we learn to bear with equanimity the ills to which even good men are subject, and to hold cheap the blessings which even the wicked enjoy. And consequently, even in those conditions of life in which the justice of

[26] St. Gregory on Job, Vol. II, p. 614.

God is not apparent, His teaching is salutary. For we do not know by what judgment of God this good man is poor and that bad man rich; why he who, in our opinion, ought to suffer acutely for his abandoned life enjoys himself, while sorrow pursues him whose praiseworthy life leads us to suppose he should be happy; why the innocent man is dismissed from the bar not only unavenged, but even condemned, being either wronged by the iniquity of the judge or overwhelmed by false evidence, while his guilty adversary on the other hand is not only discharged with impunity, but even has his claims admitted; why the ungodly enjoys good health, while the godly pines in sickness; why ruffians are of the soundest constitution, while they who could not hurt anyone even with a word, are from infancy afflicted with complicated disorders; why he who is useful to society is cut off by premature death, while those, who as it might seem, ought never to have been so much as born, have lives of unusual length; why he who is full of crimes is crowned with honors, while the blameless man is buried in the darkness of neglect. . . . Although we do not know by what judgment these things are done or permitted to be done by God, with whom is the highest virtue, the highest wisdom, the highest justice, no infirmity, no rashness, no unrighteousness, yet it is salutary for us to learn to hold cheap such things, be they good or evil, as attach indifferently to good men and bad, and to covet those good things which belong only to good men, and flee those evils which belong only to evil men. But when we shall have come to that judgment, the date of which is called peculiarly the day of judgment, and sometimes the day of the Lord, we shall then recognize the justice of all God's judgments, not only of such as then shall

be pronounced, but of all which take effect from the beginning, or may take effect before that time. And in that day we shall also recognize with what justice so many, or almost all, the just judgments of God in the present life defy the scrutiny of human sense or insight, though in this matter it is not concealed from pious minds that what is concealed is just." [27]

The two camps are separated, one over against the other: the two cities—the City of God and the city of the devil—are pitted one against the other. The fight between the two is now over, and the King of the City of God is now victorious. The Angels have separated the good—that is, the sheep from the bad, who are named the goats. "Then the King shall say to them that shall be on His right hand: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels." [28]

What an effect this judgment will have upon all! Imagine you yourselves hear it now. Listen to what Daniel the prophet saw: "I beheld until thrones were placed, and the Ancient of days sat; His garment was white as snow and the hair of His head like clean wool; His throne like flames of fire; the wheels of it like a burning fire. A swift stream of fire issued forth from before Him; thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him; the judgment sat and the books were opened." [29]

The final separation now takes place forever and forever. Hell opens its yawning jaws. The

[27] "The City of God," Bk. XX, No. 2. [28] Matt. xxv, 34; 41. [29] vii, 9-10.

damned cry out: When did we reject Thee? When did we despise Thee? You rejected Me when you broke My law, you despised Me when you thought you could carry on as you pleased, you threw aside My graces and offers, you preferred the world to Me, you were impure in thought, action and desire, and satisfied yourselves in everything. You scandalized others and led them to sin, you were gluttonous and drunkards, and now your end is come, and My law and actions are vindicated before the whole world. "You loved cursing, and it shall come unto you; and you would not have blessing, and it shall be far from you." [30] O God! this is awful to think of. Parents will be separated from their children, friends from friends. Farewell, O joys of heaven! Farewell, O children, O parents, we are going to hell for evermore! Cannot we die? Cannot God annihilate us? But He will not, and we hate Him with an undying hate for everlasting.

"And they say to the mountains and the rocks: Fall upon us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of their wrath is come." [31]

"And these shall go into everlasting punishment: but the just, into life everlasting." [32]

"Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.
With Thy favored sheep, O place me,
Nor among the goats abase me,
But to Thy right hand upraise me." [33]

"No one," says Father Faber, "can meditate without very solemn apprehensions, upon his final judgment. Yet it is the deliberate conviction of our best thoughts and most mature reflection, that we had rather leave our final doom in the hands

[30] Ps. cviii, 18. [31] Apoc. vi, 16-17. [32] Matt. xxv, 46. [33] *Dies Iræ.*

of the all-holy God than in those of the most merciful of sinful men. Our knowledge of God does not leave us room for a moment's hesitation. Strange to say! intimately as we know our own wretchedness, and appalled as we often are by the vision of our own sins, our sense of security in the hands of God rises in great measure from the fact that He knows us better than anyone else can know us." [34]

What has been said of the Last Judgment ought not to make us despair, but give us hope. We are to be judged by an omniscient and omnipotent God who knows all things and can do all things. We should not presume, but should do all that lies in our power, aided by His grace, for He sincerely wishes all men to be saved. "Pierce Thou my flesh with Thy fear; for I am afraid of Thy judgment," says the Psalmist.[35] Would that we could say with St. Paul: "By the grace of God I am what I am; and His grace in me hath not been void." [36]

May the Lord Jesus Christ, who died for us, and who gives us the helps whereby we can be saved, grant to you and me and all men the grace to use those helps so that on the Last Day we may not hear from His lips the sentence: "Depart from Me, ye cursed, into everlasting fire," but the welcome invitation: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world!" Amen.

[34] "The Creator and the Creature," p. 344.
[35] Ps. cxviii, 120.
[36] I Cor., xv, 10.

ON THE HAPPINESS OF HEAVEN

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.—CORINTHIANS, II, 9.

SYNOPSIS

The call of the Church to the four last things.—The fear of hell will not bring us to heaven.—The word "heaven" spoken by everyone.—What is heaven?—The desires of men.—Never satisfied.—The vision of God.—Man must be strengthened for this.—The Transfiguration of Christ.—In heaven an eternity of happiness.—The Company of the Blessed.—Earthly delights compared with heavenly.—What we shall see and know in heaven.—The beauty of God.—The harmony of the universe shown.—The Attributes of God.—St. Augustine on the happiness of the Blessed.—St. Paul on the same.—Love in heaven.—What is eternity?—We shall have all we desire.—God sincerely promises heaven and helps all to gain it.—His example, His Church, the Sacraments.—The life of man on earth is short.—Our home is in heaven, to gain it is not difficult, and God helps us.—The different kinds of rewards in heaven.—To gain heaven by doing God's will in our daily life.—The world and heaven.—St. Augustine.—Finale.

THE Church of God, established as she is for the salvation of souls, is always in one way or another reminding her children of the four last things that come to everybody. Death, Judgment, Hell, Heaven, are held up before the eyes of all men, not to frighten them as tales of ghosts or horrible things, nor to cajole them by delusive promises, but as the eternal verities by which their lives should be guided. She adopts the words of the inspired Old Testament writer: "In all thy works remember thy last end, and thou shalt never sin,"[1] and like a good mother she puts

[1] Ecclus. vii, 40.

them before her children so that they may copy them with their lives and be influenced by them.

We die, we are judged, there is the terrible reality of hell, and the glorious prospect of heaven.

God holds up before our mental vision an indistinct, but sufficiently clear view of the beauties of heaven, with the promise that at some future time we shall be rewarded with full knowledge. St. Paul says: "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known."[2]

There is the alternative, the terrible reality of hell, just as clearly revealed as the glories of heaven. As there is a heaven of eternity, so is there a hell of eternity. God promises the one to those who serve Him, and threatens the other to those who wilfully die in disobedience to Him. Some deny altogether the existence of hell, or at least its eternity; but, surely, if there is a heaven of perpetual reward, there must be a hell of everlasting punishment.

But it is not this to which I wish to call your attention, but the most sublime, consoling and heart-satisfying rewards given to those who serve God.

The heart of man is more easily drawn by reward than by punishment. God made it so that love entices where hate repels. The human heart responds more to the kind word, and the kindly and loving act, than it does to contempt and reproach and threat. It is true that there is a hell; yet that was created not for man, but "for the devil and his angels." There would have been no hell but for persevered-in sin. In the beginning God did not create hell. How long the angels

[2] Cor. xiii, 12.

were in heaven before their fall, we know not, but their sin, automatically as it were, created hell, for they would not stay in heaven, and in hell they are ever since, for they hate God.

Now, no man will ever go to heaven solely because he is afraid to go to hell; the mere fear of hell will not keep him out of it. There will not be the love of God, at least the beginnings of that love. If fear only will deter a man from sin, without any love, what is the difference between him and a slave? But God wants no slaves, he wants free-men, men who serve Him by love: "You shall know the truth, and the truth shall make you free,"[3] says Christ.

In all the religious books we read, sometimes even in the secular magazines and newspapers, in the sermons at mass Sunday after Sunday, and in our every-day life, we speak of and use the word "heaven" very commonly. To one the word conveys only the feeblest idea, to another hardly any thought at all, to another some place or locality where we shall be vaguely happy after death, and to others the true possession of God.

But what is heaven? I shall begin by answering what it is not. It is certainly not a place or locality; it is not fixed anywhere nor attached to anything; it does not depend upon what we know now of time or space. Positively, it is the supernatural state of Angels, and of souls after death. All our ideas of happiness necessarily depend in this life upon what we see and hear and experience. We must perforce form our ideas from the things around us, for by our senses we come into contact with the world. Even in the natural things, not to speak of relevation, we know God: "For the invisible things of Him, from the crea-

[3] John viii, 32.

tion of the world, are clearly seen, being understood by the things that are made."[4]

But by revelation a clearer knowledge of heaven and of its glories is given to us. Figurative language indeed speaks of heaven as of some enclosed space or park or garden, with trees and flowers and music and all other delights. We walk, as it were, through paths bordered with scent-giving roses, and see sparkling fountains, and gates of gold and precious stones. All this is only our natural, limited way of picturing heaven to our finite minds. As far as it goes it is true, but infinitely less than the reality; in fact, we can form no adequate idea of the delights and happiness prepared for the Blessed.

God is Heaven, the vision and possession of God fill up all that the human soul can possibly desire—He satisfies the desires of the Blessed Virgin, He enraptures the love of the highest Archangels, He fills the souls of all with that happiness of which they are capable. God is a superabounding ocean of all that is good, beautiful and true. There is nothing that the heart desires which He does not fill; in heaven the Blessed cannot possibly desire that which they cannot have. God is infinite in all things, and is not confined to time or space, and so the supernal happiness of heaven consists in the vision of God; for where He is, there is Heaven. We have now really no conception of the beauty of God; we know that He embraces in Himself in an infinite degree all that the heart of man can desire. David says only what every man could say: "I shall be satisfied when Thy glory shall appear," * and St. Augustine echoes the voice of humanity when he cries out to God: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."[5]

[4] Rom. i, 20. * Ps. XVI, 15. [5] "Confessions," Bk. I, No. 1.

The desire to see God face to face is not natural to man; he must have it from revelation, and must be strengthened by grace for this vision. There must be an aptitude or fitness for this vision, for man of his own nature is incapable of bearing it. God must raise him up and render him fit to see Him. It would be a torment worse than hell to be in the presence of God without any aptitude for it; if I may use a rather inadequate simile, it would be as if a man were compelled to gaze with eyes wide open at the summer noonday sun. Torture unutterable would be the result, until total blindness would set in. God is too great for us mortals to see, but He prepares us by our correspondence with Him here, for the glorious vision hereafter. Heaven, then, is an aptitude for its delights, and it is not confined to any place or locality. God is everywhere, and wherever He manifests Himself in glory, that is heaven.

During the days of our Lord on earth, with Peter, James and John He went "up into a high mountain apart: and He was transfigured. And His face did shine as the sun: and His garments became white as snow,"[6] and they were overwhelmed by the short and passing vision. What must be the unclouded vision of God in heaven if this made such an impression upon those Apostles! No wonder St. Paul tells us, in the words of our text, that we cannot conceive what "God hath prepared for them that love Him."

> "Take all the pleasures of all the spheres,
> And multiply each through endless years,
> One minute of Heaven is worth them all."[7]

And what can we say if, instead of one minute, there is an eternity of happiness—no cessation, no stop, no danger of coming to an end—God is

[6] Matt. xvii, 1-2. [7] Moore, "Lalla Rookh."

eternal, His beauty is infinite, so that it cannot be exhausted, or become monontonous forever and ever—new delights, new raptures, new beauty and that forever! Oh! would we only stop to think of it, the mind reels and becomes inebriated even with the thought. No man can preach on heaven fully. The most eloquent orator can but feebly portray its delights. We have to go by human things, and they are incapable of conveying an adequate idea of the things and delights of heaven.

And not only we enjoy God, but we have the company of the Blessed Virgin, the Angels, and those who are saved, and we know "that we shall see and know our friends in heaven." [8]

As has been already said, we come into contact in this life by means of the senses: sights, scenes, sounds, smells, tastes and the comforts or inconveniences of things affect us; but in heaven it will be of the intellectual and spiritual kind, far higher than that which we now have. Our intelligence will be more acute and more enlarged. We shall know all things in God, and shall delight in the contemplation of His wonders in the spiritual and supernatural orders. Above all, there will be the adhesion of our will by love to Him, and in the knowledge that He loves us. It is impossible for me to describe to you the beauty of God, then think of the magnificence of Mary the Mother of God, then of the Angels, each one of whom is said to be a distinct species, and to surpass anything of which we have conception on earth, then of the other blessed souls, all enriched and beautified by the love of God. Compared with all this, earthly delights are nothing, and besides they are eternal.

Take, for instance, our intelligence. How little do we really know of this world, not to speak of

[8] Shakespeare, "King John."

the vast universe. Our world is indeed very small compared with the vast rolling orbs that we can see in the heavens. Our own sun, great as it appears to us, is of no great size compared with other suns. These are billions of times larger than the earth, and have their own planets. The diameter of the earth is somewhat over 8,000 miles; that of the sun is 800,000 miles; and yet one of the known stars is said to be two million miles in diameter, and its circumference six hundred million miles. This is only bulk alone, but the light of some of the stars takes years and years to come to us. Astronomers tell us that fifty-five million stars have been photographed, and that there cannot be less than a thousand million whose light has already reached the earth. We are lost in amazement at this wonderful display of God's power, and yet beneath our feet there is life in the grass, and living things show forth His adaptation and design more than in the vast inorganic masses above us.

The animalcule in a drop of water dives down to the depths of its ocean, just as much as the whale in the Atlantic. The whole world is teeming with life, and each is living its own according to the will of the Creator. God is the beneficent Creator of the vast microcosm over our heads, and of the microcosm under our feet. All this was made of nothing, and of that act of God we have no understanding, and what we know of the effects of that creative act amounts to very little; our knowledge of things is like a tiny inlet in a vast ocean.

Take this world alone with its plant life, the formation of its mineral substances, the different animals that are now upon it, as well as those that are extinct, how much do we really know about them? It took millions of years before the

earth became fit for the habitation of man, and the heavenly orbs are in process of cooling like ours. God saw all this, and planned it, and "all things were made by Him: and without Him was made nothing that was made."[9]

With God we shall know all, and our present ignorance will give place to clear knowledge. Holy King David cries out to God of the Blessed: "They shall be inebriated with the plenty of Thy house: and Thou shalt make them drink of the torrent of Thy pleasure. For with Thee is the fountain of life: and in Thy light we shall see light."[10] We shall see all things in God, the workings of the material creation, the action of divine grace on our souls and upon those of all men.

The vast panorama of the universe will be unfolded before us, and we shall know things that we never dreamed of before. Before us will spread out God's work in the universe from the very beginnings of things up to their wonderful maturity. Primeval chaos will be succeeded by order and beauty, the plants and animals, admirable in their magnificence and structure, will be shown us, and then the different races of men will pass along in review. We shall take in the whole heavens with a glance, and behold the myriads of stars scattered over space, see their relationship one with the other, their order and harmony, their glowing masses, their cooling, and finally their death. We shall know the wonderful providence of God towards all things, how everything is numbered, weighed and measured, and all praise Him "Who telleth the number of the stars: and calleth them all by their names. Great is our Lord, and great is His power: and of His wisdom there is no number."[11]

And over all is the beauty of the Lord God

[9] John i, 3. [10] Ps. xxxv, 9-10. [11] Ps. cxlvi, 45.

Himself. He is the Author and Creator of all; and if His works are so beautiful, what must He be Himself!

In attempting to bring before your minds the grandeur of heaven and the beauty of its inhabitants, and then the order and harmony of the universe, I have only tried to lead you up to the Creator. But when we come to think of Him, the mind cannot grasp Him; we have to take His attributes apart, one by one; we cannot take hold of the whole. God is good, but we cannot understand Infinite Goodness: God is justice, but we cannot fathom Infinite Justice: God is love, but we cannot grasp Infinite Love. And yet He possesses nothing as an attribute; He is the attribute in an infinite degree. No one ever created could possibly be as good to us as God is, no one could be as just to us, no one could love us as He does. All goodness in creatures comes from Him, is a shadow, or a flash of His infinite love. "This is our God, and there shall no other be accounted of in comparison of Him." [12]

Listen to what the great St. Augustine says upon the happiness of the Blessed in heaven: "How great shall be that felicity, which shall be tainted with no evil, which shall lack no good, and which shall afford leisure for the praises of God, who shall be all in all! For I know not what other employment there can be where no lassitude shall slaken activity, nor any want stimulate to labor. I am admonished also by the Sacred Song in which I read or hear the words 'Blessed are they that dwell in Thy house, O Lord: They shall praise Thee forever and ever.' [13] All the members and organs of the incorruptible body, which now we see to be suited to various necessary uses, shall contribute to the praises of God; for in that

[12] Bar. iii, 36. [13] Ps. lxxxiii, 5.

life necessity shall have no place, but full, certain, secure, everlasting felicity. For, all those parts of the bodily harmony, which are distributed through the whole body, within and without, and of which I have just been saying that they at present elude our observation, shall then be discovered; and, along with the other great and marvelous discoveries which shall then kindle natural minds in praise of the great Artificer. There shall be the enjoyment of a beauty which appeals to the reason. What power of movement such bodies shall possess, I have not the audacity rashly to define, as I have not the ability to conceive. Nevertheless I will say, in any case, both in motion and at rest. They shall be, as on their appearance, seemly: for into that state nothing which is unseemly shall be admitted. One thing is certain, the body shall forthwith be wherever the spirit wills, and the spirit shall will nothing which is unbecoming either to the spirit or to the body. True honor shall be there, for it shall be denied to none who is worthy, nor yielded to any unworthy: Neither shall any unworthy person so much as sue for it, for none but the worthy shall be there. True peace shall be there, where no one shall suffer opposition either from himself or any other. God himself, who is the Author, shall there be its reward: for, as there is nothing greater or better, He has promised Himself."[14]

This is a picture of heaven given us by one of the greatest geniuses of all time, and yet he confesses to its inadequacy. In reality who can describe it? Even St. Paul could not do so, although "he was caught up into paradise, and heard secret words, which it is not granted to man to utter."* And St. Augustine makes another attempt to utter his thoughts when he says: "Who

[14] "The City of God," Bk. 22, No. 30.

* II Cor. xii, 4.

can conceive, not to say describe, what degrees of honor and glory shall be awarded to the various degrees of merit? Yet it cannot be doubted that there shall be degrees. And in that Blessed City there shall be this great blessing, that no inferior shall envy any superior, as now the Archangels are not envied by the Angels, because no one will wish to be what he has not received, though bound in strictest concord with him who has received; as in the body the finger does not seek to be the eye, though both members are harmoniously included in the complete structure of the body. And, thus, along with his gift, greater or less, each shall receive this further gift of contentment to desire no more than he has." [15]

But all shall see God, and that is the essence of heaven; to see Him as He is in Himself is a happiness to which nothing can be compared. St. John says: "Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when we shall appear, we shall be like to Him: because we shall see Him as He is." [16]

Oh, what happiness it will be to see Him, and the pleasure it will be of intensely loving Him. Men are drawn by even human love, and what is that to the love by which God draws? His perfections must enamour the soul, for in heaven there is the natural love of the Creator and the creature. And it is not for a time, for a thousand, yea, a million of our years, but bear in mind, it is for eternity—Eternity! What do we now know of it? It is duration without end. We shall have supreme happiness, all that we can desire, and for eternity! "Blessed be the God and Father of our Lord Jesus Christ, who according

[15] *Ibid.* [16] I John, iii, 2.

to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you." [17]

Here we have very rare days of unalloyed happiness. No sooner do we think we are happy, than some trouble, trial, sickness or pain comes along. We hold the goblet of life's wine to our lips, quaff the sparkling drink, and at the bottom we taste the nauseating lees. God has mercifully made it that way, so that we will not place all our happiness in the world, "For we have not here a lasting city, but we seek one that is to come." [18]

Imagine how long it would take to drain all the water of the world if a drop were removed every thousand years, or if every flake of snow, or blade of grass represented a thousand years, how long would it be? And yet there is no comparison, for eternity is the eternal *Now,* and time is always passing, we never have it in the present, it is always past or future.

And God has promised all this, and more than we can think of, for a few days of His service in this world. "Be thou faithful until death; and I will give thee the crown of life." [19]

And if we stop to think of it, we know that He has promised all help to gain this reward. From the very beginning He has assisted all men by His grace to keep His law, and in the Christian Dispensation much more has been done than before it. Christ the Eternal Son of God came on earth to teach us an easier way. In His hidden life of poverty and obedience, in His public life of teaching, in His death on the Cross, He has given all men a proof of His love, and an unparalleled example. He instituted the sacraments,

[17] I Pet., i, 3-4. [18] Heb. xiii, 14. [19] Apoc. ii, 10.

He founded his Church, He poured out grace, and continues to do so abundantly, for all men. Even for those who are ignorant of Christ and of His law, the Holy Spirit is active.

David cried out to the Lord: "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou hast made him a little less than the Angels, Thou hast crowned him with glory and honor." [20]

God has sincerely and really promised heaven to those who keep His law, and that after only a few years of probation at the most. Very few live to be a hundred years old; the greatest number of the world's inhabitants die before they are fifty years old. You can count up these years even to the second or the minute, and the longest life is very short. Holy Job truly says: "The days of man are short, and the number of his months is with Thee: Thou hast appointed his bounds, which cannot be passed." [21] And yet some cling to this life as if there were no life to come. It is true that naturally we hate death, and death is a punishment of original sin. But let us lift the veil for a moment, let us but raise the curtain, and what a prospect there is beyond! All have to die, Christ said, but death is only the portal to another and better world. This is not our home, this is not our true country; our home and our country are in heaven. God sincerely wishes all to come home to Him, and He gives all the means of doing so. We are merely travelers, and the road may be long or short, difficult or easy, but God has a warm welcome for us at the end.

Even Seneca, the pagan, says: "This body is not a home, but an inn; and that only for a short time." And again, he says: "The hour which

[20] Ps. viii, 5-6. [21] Job. xiv, 5.

gives us life begins to take it away." The great ascetic of the Middle Ages, Thomas à Kempis, writes: "Oh, how trustful will you be when death is nigh, if love of nothing keeps you in the world! But this—the keeping of the heart away from all—man's ailing mind grasps it not as yet, nor does the animal man know what the freedom is of the interior life. But if he really would be spiritual, he must give up the far ones, and the near, guarding against no one more than self." [22]

What a wonderful reward is held out for the troubled, and the pained, and the poor and unknown of the world. The reward is offered equally to all, but those who do the most or bear the most, get greater than those who do less: "Every man shall receive his own reward, according to his own labor," [23] and our Saviour Himself says: "In My Father's house there are many mansions." [24]

Take away heaven, take all hope of future rewards and peace from the hearts of men, and you make life a miserable farce. Nothing to hope for, nothing to work for, nothing to buoy up, to live and die like the beast of the field—the heart of man rebels against this, and he naturally turns to God and heaven. David cries out to God: "I have inclined my heart to do Thy justifications forever, for the reward." [25]

What a consolation it is to know that all sorrow and trouble end with the grave, and a wonderful reward is promised in heaven. "Behold the tabernacle of God with men: and He will dwell with them. And they shall be His people; and God Himself with them shall be their God. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying,

[22] "Imitation of Christ," Bk. IV, C. 53.
[23] I Cor., iii, 8.
[24] John xiv, 2.
[25] Ps. cxviii, 112.

nor sorrow shall be any more; for the former things are passed away." [26]

In this world there is much inequality, much injustice, much sorrow and pain; in heaven there is equality, justice, peace and love. And all this is given for eternity, and for doing what we can easily do, aided by the grace of God. Our Saviour says: "Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of Heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." [27]

God imposes no hard law; we can do what our Saviour has just said, in all conditions of life—in sorrow as in joy, in poverty as in wealth, in pain as in ease, we can turn to God and He is only too ready to help us. Has He not created us for heaven, and will He not do all to bring us there, if we only strive to do what He says?

But vague wishes, futile desires, silly hopes will not get us there; we must do the will of God. Christ clearly says: "Not everyone that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven." [28] We must never despair, nor on the other hand presume; we cannot save ourselves, God must do that. We should so work as if all depended upon ourselves, and so pray as if all depended upon God.

To do God's will is to do our daily work for Him, for to work is to pray when the work is done for God. To do God's will is to overcome our passions, to be kind and loving to all around, to be good fathers and mothers and obedient children.

The world has no idea of heaven; it is self-

[26] Apoc. xxi, 3-4. [27] Matt. xi, 28-30. [28] Matt. vii, 21.

sufficient; it praises all those who follow its maxims, and laughs at those who look beyond it; it rewards its followers with its own tinsel enjoyments. God rewards as God, royally, magnificently and forever, with imperishable goods. "For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day. For that which at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but the things which are not seen. For the things which are seen, are temporal; but, the things which are not seen, are eternal." [29]

If worldly people suffer and work and worry for the things of this world, which pass away; what should we do for the things that are eternal? And people suffer more for the world, than we are called upon to suffer for heaven.

What are gluttony and lust, what are wealth and power, what is all that the devil promises, in comparison with what God promises us? "Blessed are they that wash their robes in the Blood of the Lamb; that they may have a right to the Tree of Life, and may enter in by the gates into the City. Without, are dogs and sorcerers and unchaste, and murderers, and servers of idols, and everyone that loveth and maketh a lie." [30]

Heaven is a reward at any cost, and yet God does not ask much, and the little He asks, He helps us to do. St. Paul reminds the Thessalonians: "God is faithful, who will strengthen and keep you from evil." [31] And he says of himself:

[29] II Cor., iv, 15-18. [30] Apoc. xxii, 14-15. [31] II Thess., iii, 3.

"By the grace of God, I am what I am; and His grace in me hath not been void."[32] God helps everybody who helps himself, in this sense, that the first movement comes from Him, and if we correspond with it, more and more strength will be given. Sometimes we reject even this first grace, and yet He will try us again and again. No one is lost but through his own fault: "Fear not, for I am with thee; turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of My Just One hath upheld thee."[33]

"Lord, what Thou sayest is true. Thy thought for me is greater than all my care for my own self could be. A man stands too dangerously if he throws not all his care on Thee. Let but my will remain straight and fixed for Thee, Lord, and do with me what Thou wilt. For what Thou doest with me cannot be but good."[34]

This is what nerved and strengthened the Martyrs to undergo their terrible sufferings: heaven was before them and beckoned them on. The words of St. Paul must have been in their minds: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."[35]

This is the reason why men and women have left home, fashionable society, riches and honors of the world, and all that was naturally dear to them, to carry the glad tidings of the Gospel and the hope of heaven to the savage, and those who were ignorant. Will it not be a great consolation if we can truly say, at the end of our life, with St. Paul: "I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest, there is laid up for me a crown of jus-

[32] I Cor., xv, 10.
[33] Is. xl, 10.
[34] "Imitation of Christ," Bk. IV, C. 17.
[35] Rom. viii, 18.

tice, which the Lord, the Just Judge, will render to me in that day."[36] All will be over, life's sorrow will be past and gone: "Behold, I come quickly; and My reward is with Me, to render to every man according to his work."[37]

"We shall rest then, and shall see God as He is, and seeing Him we shall praise Him. And this will be the life of the Saints. The occupation of those who are at peace; we shall give praise for all eternity. Not for one day only will our praise last; but as that day will not be a temporal day, so our praise will not have the end of a temporal day, and we shall praise forever and ever. Listen to the voice of Scripture speaking to God according to this our desire: 'Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever.'[38] Turning to God, let us pray to Him for ourselves and all His people who are with us in the courts of His house: May He vouchsafe to keep and protect them, through Jesus Christ His Son Our Lord, who lives and reigns with Him forever and ever. Amen."[39]

[36] II Tim., iv, 7-8.
[37] Apoc. xxii, 12.
[38] Ps. lxxxiii, 5.
[39] St. Augustine, Serm., ccclxii, 27.

PRINTED BY BENZIGER BROTHERS

BOOKS OF DOCTRINE, INSTRUCTION, DEVOTION, MEDITATION, BIOGRAPHY, NOVELS, JUVENILES, ETC.

PUBLISHED BY

BENZIGER BROTHERS

CINCINNATI	NEW YORK	CHICAGO
343 Main St.	36–38 Barclay St.	205–207 W. Washington St.

Books not marked *net* will be sent postpaid on receipt of the advertised price. Books marked *net* are such where ten per cent must be added for postage. Thus a book advertised at *net* $1.00 will be sent postpaid on receipt of $1.10.

I. INSTRUCTION, DOCTRINE, APOLOGETICS, CONTROVERSY, EDUCATIONAL

AMERICAN PRIESTS, THE. Schmidt. *net*, $1.50.

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM. Spirago. *net*, $2.75.

ART OF PROFITING BY OUR FAULTS. Tissot. *net*, $0.75.

BOY SAVERS' GUIDE. Quin, S.J. *net*, $2.50.

CATECHISM EXPLAINED, THE. Spirago-Clarke. *net*, $3.75.

CATHOLIC AMERICAN, THE. Schmidt. *net*, $1.50.

CATHOLIC BELIEF. Faà di Bruno. Paper, $0.25; cloth, *net*, $0.85.

CATHOLIC CEREMONIES AND EXPLANATION OF THE ECCLESIASTICAL YEAR. Durand. Paper, $0.25; cloth, *net*, $0.85.

CATHOLIC HOME ANNUAL. Retail $0.25; postpaid, $0.29.

CATHOLIC PRACTICE AT CHURCH AND AT HOME. Klauder. Paper, *$0.45; cloth, *net*, $0.90.

CATHOLIC'S READY ANSWER, THE. Hill, S.J. *net*, $2.00.

CATHOLIC TEACHING FOR YOUNG AND OLD. Wray. Paper, $0.25; cloth, *net*, $0.85.

CATHOLIC'S WORK IN THE WORLD Husslein, S.J. *net*, $1.50.

CEREMONIAL FOR ALTAR BOYS. Britt, O.S.B. *net*, $0.60.

CHARACTERISTICS AND RELIGION OF MODERN SOCIALISM. Ming, S.J. 12mo. *net*, $2.50.

CHILD PREPARED FOR FIRST COMMUNION. de Zulueta. Paper, *$0.08.

CHRISTIAN APOLOGETICS. Devivier-Messmer. *net*, $3.50.

CHRISTIAN EDUCATION. O'Connell. *net*, $1.00.

CHRISTIAN FATHER. Cramer. *net*, $0.85.

CHRISTIAN MOTHER. Cramer. *net*, $0.85.

CHURCH AND THE PROBLEMS OF TODAY, THE. Schmidt. 12mo. *net*, $1.50.

CORRECT THING FOR CATHOLICS. Bugg. *net*, $1.25.

DIVINE GRACE. Wirth. *net*, $0.85.

EDUCATION OF OUR GIRLS. Shields. *net*, $1.50.

EXPLANATION OF BIBLE HISTORY. Nash. *net*, $2.50.

EXPLANATION OF CATHOLIC MORALS. Stapleton. *net*, $0.85.

EXPLANATION OF THE BALTIMORE CATECHISM. Kinkead. *net*, ¶$1.25.

EXPLANATION OF THE COMMANDMENTS. Rolfus. *net*, $0.90.

EXPLANATION OF THE CREED. Rolfus. *net*, $0.90.

EXPLANATION OF GOSPELS AND OF CATHOLIC WORSHIP. Lambert-Brennan. Paper, $0.25; cloth, *net*, $0.85.

EXPLANATION OF THE MASS. Cochem. *net*, $0.85.

EXPLANATION OF THE HOLY SACRAMENTS. Rolfus. *net*, $0.90.

EXPLANATION OF THE PRAYERS AND CEREMONIES OF THE MASS. Lanslots, O.S.B. *net*, $0.85.

EXPLANATION OF THE SALVE REGINA. St. Alphonsus. *net*, $1.25.

EXTREME UNCTION. Paper, *$0.12.

FOLLOWING OF CHRIST, THE. Plain Edition. With Reflections, $0.50.

FOUNDATION OF TRUE MORALITY. Slater, S.J. *net*, $1.25.

FUNDAMENTALS OF THE RELIGIOUS LIFE. Schleuter, S.J. *net*, $0.75.

FUTURE LIFE, THE. Saeia, S.J. *net*, $3.00.

GENERAL CONFESSION MADE EASY. Konings, C.SS.R. Cloth. *$0.25.

GENTLEMAN, A. Egan. *net*, $1.25.

GIFT OF THE KING. By a Religious. *net*, $0.60.

GLORIES AND TRIUMPHS OF THE CATHOLIC CHURCH. *net*, $3.50.

GOD, CHRIST, AND THE CHURCH. HAMMER, O.F.M. *net*, $3.50.

GOFFINE'S DEVOUT INSTRUCTIONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY-DAYS. *net*, $1.75.

GREAT ENCYCLICAL LETTERS OF POPE LEO XIII. *net*, $3.50.

GUIDE FOR SACRISTANS. *net*, $1.50.

HANDBOOK OF THE CHRISTIAN RELIGION. WILMERS, S.J. *net*, ¶$2.50.

HEAVEN OPEN TO SOULS. SEMPLE, S.J. *net*, $2.75.

HOME WORLD THE. DOYLE, S.J. Paper, $0.25; cloth, *net*, $1.25.

HOW TO COMFORT THE SICK, KREBS, C.SS.R. *net*, $0.85.

HOW TO MAKE THE MISSION. By a Dominican Father. Paper, *$0.12.

INSTRUCTIONS ON THE COMMANDMENTS OF GOD AND THE SACRAMENTS OF THE CHURCH. ST. ALPHONSUS LIGUORI. *net*, $0.85.

INTRODUCTION TO A DEVOUT LIFE. ST. FRANCIS DE SALES. *net*, $1.00.

LADY, A. BUGG. *net*, $1.25.

LAWS OF THE KING. By a Religious. *net*, $0.60.

LESSONS OF THE SAVIOUR. By a Religious. *net*, $0.60.

LITTLE ALTAR BOY'S MANUAL. $0.50.

MANUAL OF SELF-KNOWLEDGE AND CHRISTIAN PERFECTION, A. HENRY, C.SS.R. *net*, $0.75.

MANUAL OF THEOLOGY FOR THE LAITY. GEIERMANN, C.SS.R. Paper, *$0.45; cloth, *net*, $0.90.

MASS AND VESTMENTS OF THE CATHOLIC CHURCH. WALSH, *n*, $3.00.

MASS-SERVER'S CARD. Per doz. *net*, $0.50.

MORALITY OF MODERN SOCIALISM. MING, S.J. *net*, $2.50.

NARROW WAY, THE. GEIERMANN, C.SS.R. *net*, $0.90.

OUT TO WIN. Straight Talks to Boys on the Way to Manhood. CONROY, S.J. *net*, $1.50.

PRINCIPAL CATHOLIC PRACTICES. SCHMIDT. *net*, $1.50.

QUEEN'S FESTIVALS, THE. By a Religious. *net*, $0.60.

REASONABLENESS OF CATHOLIC CEREMONIES AND PRACTICES. BURKE. *net*, $0.75.

RELIGIOUS STATE, THE. ST. ALPHONSUS. *net*, $0.75.

SACRAMENTALS OF THE HOLY CATHOLIC CHURCH. LAMBING. Paper, $0.25; cloth, *net*, $0.85.

SCAPULAR MEDAL, THE. GEIERMANN, C.SS.R. Paper, *$0.08.

SHORT CONFERENCES ON THE SACRED HEART. BRINKMEYER. *net*, $0.85.

SHORT COURSE IN CATHOLIC DOCTRINE. Paper, *$0.12.

SHORT STORIES ON CHRISTIAN DOCTRINE. *net*, $1.75.

SOCIALISM: ITS THEORETICAL BASIS AND PRACTICAL APPLICATION. CATHREIN-GETTLEMAN. *net*, $2.75.

SOCIAL ORGANIZATION IN PARISHES. GARESCHÉ, S.J. *net*, $2.75.

SPIRITUAL PEPPER AND SALT. STANG. Paper, *$0.45; cloth, *net*, $0.90.

STORIES OF THE MIRACLES OF OUR LORD. By a Religious. *net*, $0.60.

STORY OF THE FRIENDS OF JESUS. By a Religious. *net*, $0.60.

SUNDAY-SCHOOL DIRECTOR'S GUIDE. SLOAN. *net*, $1.50.

SUNDAY-SCHOOL TEACHER'S GUIDE. SLOAN. *net*, $1.25.

SURE WAY TO A HAPPY MARRIAGE. TAYLOR. *net*, $0.85.

TALKS TO NURSES. SPALDING, S.J. *net*, $1.50.

TALKS TO PARENTS. CONROY, S.J. *net*, $1.50.

TALKS WITH THE LITTLE ONES ABOUT THE APOSTLES' CREED. By a Religious. *net*, $0.60.

TRAINING OF CHILDREN AND OF GIRLS IN THEIR TEENS. CECILIA. *net*, $1.25.

TRUE POLITENESS. DEMORE. *n*, $1.25.

VOCATION. VAN TRICHT-CONNIFF. Paper, *$0.12.

VOCATIONS EXPLAINED. Cut flush, *$0.12.

WAY OF INTERIOR PEACE. DE LEHEN. S.J. *net*, $2.25.

WHAT THE CHURCH TEACHES. DRURY. Paper, *$0.45; cloth, *net*, $0.90.

II. DEVOTION, MEDITATION, SPIRITUAL READING, PRAYER-BOOKS

ABANDONMENT; or Absolute Surrender of Self to Divine Providence. CAUSSADE, S.J. *net*, $0.75.

ADORATION OF THE BLESSED SACRAMENT. TESNIERE. *net*, $0.85.

BLESSED SACRAMENT BOOK. Prayer-Book by FATHER LASANCE. Im. leather. $2.25.

BLOSSOMS OF THE CROSS. GIEHRL. *net*, $1.75.

BOOK OF THE PROFESSED. 3 vols. Each, *net*, $1.25.

BREAD OF LIFE, THE. WILLIAM. *net*, $1.35.

CATHOLIC GIRL'S GUIDE, THE. Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, $1.25. Im. leather, limp, red edges, $1.50; gold edges, $2.00. Real leather, limp, gold edges, $2.50.

CHARACTERISTICS OF TRUE DEVOTION. GROU, S.J. *net*, $1.00.

DEVOTION TO THE SACRED HEART OF JESUS. NOLDEN, S.J. *net*, $1.75.

DEVOTIONS AND PRAYERS BY ST. ALPHONSUS. WARD. *net*, $1.50.
DEVOTIONS AND PRAYERS FOR THE SICK ROOM. KREBS. *net*, $0.85.
DEVOTIONS TO THE SACRED HEART FOR THE FIRST FRIDAY OF EVERY MONTH. HUGUET. *net*, $0.75.
DOMINICAN MISSION BOOK. By a Dominican Father. $1.00.
EPITOME OF THE PRIESTLY LIFE, AN. ARVISENET.—O'SULLIVAN. *net*, $2.50.
EUCHARISTIC SOUL ELEVATIONS. STADELMAN, C.S.Sp. *net*, $0.60.
FAIREST FLOWER OF PARADISE, THE. LEPICIER, O.S.M., *net*, $1.50.
FIRST SPIRITUAL AID TO THE SICK. MCGRATH. *net*, $0.60.
FLOWERS OF THE CLOISTER. Poems. DE LA MOTTE. *net*, $1.75.
FOR FREQUENT COMMUNICANTS. ROCHE, S.J. Paper, *$0.12.
GLORIES OF MARY. ST. ALPHONSUS. *net*, $1.75.
GLORIES OF THE SACRED HEART. HAUSHERR, S.J. *net*, $1.75.
GREETINGS TO THE CHRIST-CHILD. Poems. *net*, $1.00.
HELP FOR THE POOR SOULS. ACKERMANN. $0.90.
HELPS TO A SPIRITUAL LIFE. SCHNEIDER. *net*, $0.85.
HIDDEN TREASURE, THE. ST. LEONARD. *net*, $0.75.
HOLY HOUR, THE. KEILEY. 16mo. *$0.12.
HOLY HOUR OF ADORATION. STANG. *net*, $0.90.
HOLY SOULS BOOK. Reflections on Purgatory. A Complete Prayer-Book. By Rev. F. X. LASANCE. Imitation leather, round corners, red edges, $1.50; gold edges, $2.00; real leather, gold edges, $2.75; Turkey Morocco, limp, gold roll, $4.00.
HOLY VIATICUM OF LIFE AS OF DEATH. DEVER. *net*, $1.25.
IMITATION OF THE SACRED HEART. ARNOUDT. *net*, $1.75.
IN HEAVEN WE KNOW OUR OWN. BLOT, S.J. *net*, $0.75.
INTERIOR OF JESUS AND MARY. GROU, S.J. 2 vols. *net*, $3.00.
JESUS CHRIST THE KING OF OUR HEARTS. LEPICIER, O.S.M. *net*, $1.50.
LIFE'S LESSONS. GARESCHÉ, S.J. *net*, $1.25.
LITTLE ALTAR BOYS' MANUAL. $0.50.
LITTLE COMMUNICANTS' PRAYER-BOOK. SLOAN. $0.25.
LITTLE MANUAL OF ST. ANTHONY. LASANCE. *net*, $0.25.
LITTLE MANUAL OF ST. JOSEPH. LINGS. *net*, $0.25.
LITTLE MANUAL OF ST. RITA. MCGRATH. $0.90.
LITTLE MASS BOOK, THE. LYNCH. Paper, *$0.08.
LITTLE MONTH OF THE SOULS IN PURGATORY. *net*, $0.60.
LITTLE OFFICE OF THE BLESSED VIRGIN MARY. In Latin and English, *net*, $1.50; in Latin only *net*, $1.25.
LITTLE OFFICE OF THE IMMACULATE CONCEPTION. Paper, *$0.08.
MANNA OF THE SOUL. Vest-pocket Edition. A Little Book of Prayer for Men and Women. By REV. F. X. LASANCE. Oblong, 32mo. $0.50.
MANNA OF THE SOUL. A Book of Prayer for Men and Women. By Rev. F. X. LASANCE. Extra Large Type Edition, 544 pages, 16mo. $1.50.
MANNA OF THE SOUL. Prayer-Book by REV. F. X. LASANCE. Thin Edition. Im. leather. $1.10.
MANNA OF THE SOUL. Prayer-Book. By REV. F. X. LASANCE. Thin Edition with Epistles and Gospels. $1.50.
MANUAL OF THE HOLY EUCHARIST. LASANCE. Imitation leather, limp, red edges. *net*, $1.25.
MANUAL OF THE HOLY NAME. $0.75.
MANUAL OF THE SACRED HEART, NEW. $1.50.
MANUAL OF ST. ANTHONY, *net*, $0.90.
MARIÆ COROLLA. Poems. HILL, C.P. *net*, $1.75.
MARY, HELP OF CHRISTIANS. HAMMER, O.F.M., *net*, $3.50.
MASS DEVOTIONS AND READINGS ON THE MASS. LASANCE. Im. leather, limp, red edges. *net*, $1.25.
MEANS OF GRACE. BRENNAN. *net*, $5.00.
MEDITATIONS FOR ALL THE DAYS OF THE YEAR. HAMON. S.S. 5 vols. *net*, $8.75.
MEDITATIONS FOR EVERY DAY IN THE MONTH. NEPVEU, S.J. *net*, $0.85.
MEDITATIONS FOR EVERY DAY IN THE YEAR. BAXTER, S.J. *net*, $2.00.
MEDITATIONS FOR EVERY DAY IN THE YEAR ON THE LIFE OF OUR LORD. VERCRUYSSE, S.J. 2 vols. *net*, $4.50.
MEDITATIONS FOR THE USE OF THE SECULAR CLERGY. CHAIGNON, S.J. 2 vols. *net*, $7.00.
MEDITATIONS ON THE LIFE, THE TEACHING AND THE PASSION OF JESUS CHRIST. ILG-CLARKE. 2 vols. *net*, $5.00.
MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH, BARRAUD, S.J. 2 vols., *net*, $4.50.
MEDITATIONS ON THE PASSION OF OUR LORD. *net*, $0.85.
MEDITATIONS ON THE SUFFERINGS OF JESUS CHRIST PERINALDO. *net*, $0.85.
MISSION-BOOK OF THE REDEMPTORIST FATHERS. $0.90.
MISSION BOOK FOR THE MARRIED. GIRARDEY, C.SS.R. $0.90.

MISSION BOOK FOR THE SINGLE. GIRARDEY, C.SS.R. $0.90.

MISSION REMEMBRANCE OF THE REDEMPTORIST FATHERS. GEIERMANN, C.SS.R. $0.90.

MOMENTS BEFORE THE TABERNACLE. RUSSELL, S.J. *net*, $0.60.

MORE SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. CECILIA. *net*, $0.85.

MOST BELOVED WOMAN, THE. GARESCHÉ, S.J. *net*, $1.25.

MY GOD AND MY ALL. A Prayer-book for Children. By REV. F. X. LASANCE. Black or white cloth, square corners, white edges, retail, $0.35. Imit. leather, black or white, seal grain gold edges, retail, $0.70. Persian Morocco, gold side and edges, retail, $1.25. Same, white leather, retail, $1.50. Celluloid, retail, $1.00; with Indulgence Cross, retail, $1.35.

MY PRAYER-BOOK. Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions. By REV. F. X. LASANCE. 16mo. Seal grain cloth, stiff covers, square corners, red edges, $1.25. Imitation leather, limp, round corners, red edges, $1.50; gold edges, $2.00. Real Leather, $2.50.

NEW MISSAL FOR EVERY DAY, THE. Complete Missal in English for Every Day in the Year. With Introduction, Notes, and a Book of Prayer. By REV. F. X. LASANCE. 32mo. Imitation leather, $2.25.

NEW TESTAMENT. 12mo edition. Large type. Cloth, *net*, $1.75; 32mo edition. Flexible, *net*, $0.45; cloth, *net*, $0.80., Amer. seal, *net*, $1.35.

NEW TESTAMENT AND PRAYER-BOOK COMBINED. *net*, $0.85.

OFFICE OF HOLY WEEK, COMPLETE. Latin and English. Cut flush, *net*, $0.40; silk cloth, *net*, $0.60; Am. seal, red edges, *net*, $1.25; Am. seal, gold edges, *net*, $1.50.

OUR FAVORITE DEVOTIONS. LINGS. *net*, $1.00.

OUR FAVORITE NOVENAS. LINGS. *net*, $1.00.

OUTLINE MEDITATIONS. CECILIA. *net*, $1.75.

PATHS OF GOODNESS, THE. GARESCHÉ, S.J. *net*, $1.25.

POCKET PRAYER-BOOK. Cloth. *net*, $0.25.

POLICEMEN'S AND FIREMEN'S COMPANION. MCGRATH. $0.35.

PRAYER-BOOK FOR RELIGIOUS. LASANCE. 16mo. Imitation leather, limp, red edges, *net*, $2.00.

PRAYERS FOR OUR DEAD. MCGRATH. Cloth, $0.35; im. leather, $0.75.

PRISONER OF LOVE. Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, $1.50.

PRIVATE RETREAT FOR RELIGIOUS. GEIERMANN, C.SS.R. *net*, $2.50.

REFLECTIONS FOR RELIGIOUS. LASANCE. *net*, $2.00.

REJOICE IN THE LORD. Prayer-Book by FATHER LASANCE. $1.75.

ROSARY, THE CROWN OF MARY. By a Dominican Father, 16mo, paper, *$0.12.

RULES OF LIFE FOR THE PASTOR OF SOULS. SLATER-RAUCH. *net*, $1.50.

SACRED HEART BOOK. Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, $1.25.

SACRED HEART STUDIED IN THE SACRED SCRIPTURES. SAINTRAIN. *net*, $0.85.

SACRIFICE OF THE MASS WORTHILY CELEBRATED. CHAIGNON, S.J. *net*, $2.75.

SECRET OF SANCTITY. CRASSET, S.J. *net*, $0.85.

SERAPHIC GUIDE, THE. $1.00.

SHORT MEDITATIONS FOR EVERY DAY. LASAUSSE. *net*, $0.85.

SHORT VISITS TO THE BLESSED SACRAMENT. LASANCE. *net*, $0.25.

SODALIST'S VADE MECUM, *net*, $0.90.

SOLDIERS' AND SAILORS' COMPANION. MCGRATH. Vest-pocket shape, silk cloth or khaki. $0.35.

SOUVENIR OF THE NOVITIATE. TAYLOR. *net*, $0.85.

SPIRIT OF SACRIFICE, THE, AND THE LIFE OF SACRIFICE IN THE RELIGIOUS STATE. GIRAUD. *net*, $3.00.

SPIRITUAL CONSIDERATIONS. BUCKLER, O.P. *net*, $0.85.

SPOILING THE DIVINE FEAST. DE ZULUETA, S.J. Paper, *$0.08.

STORIES FOR FIRST COMMUNICANTS. KELLER. *net*, $0.60.

SUNDAY MISSAL, THE. LASANCE. Im. leather, limp, red edges, $1.50.

THINGS IMMORTAL, THE. GARESCHÉ, S.J. *net*, $1.25.

THOUGHTS ON THE RELIGIOUS LIFE. LASANCE. Im. leather, limp, red edges, *net*, $2.00; Am. seal, limp, gold edges, *net*, $3.00.

THOUGHTS AND AFFECTIONS ON THE PASSION OF JESUS CHRIST FOR EVERY DAY OF THE YEAR. BERGAMO. *net*, $3.25.

TRUE SPOUSE OF CHRIST. LIGUORI. *net*, $1.75.

VALUES EVERLASTING, THE. GARESCHÉ, S.J. *net*, $1.25.

VENERATION OF THE BLESSED VIRGIN. ROHNER-BRENNAN. *n*, $0.85.

VIGIL HOUR, THE. RYAN, S.J. Paper, *$0.12.

VISITS TO JESUS IN THE TABERNACLE. LASANCE. Im. leather, limp, red edges, $1.75.

VISITS TO THE MOST HOLY SACRAMENT. LIGUORI. *net*, $0.90.

WAY OF THE CROSS. Paper, *$0.08.

WAY OF THE CROSS. Illustrated. Method of ST. ALPHONSUS LIGUORI. *$0.15.

WAY OF THE CROSS, THE. Very large-type edition. Method of St. Alphonsus Liguori. *$0.20.
WAY OF THE CROSS. Eucharistic method. *$0.15.
WAY OF THE CROSS. By a Jesuit Father. *$0.25.
WAY OF THE CROSS. Method of St. Francis of Assisi. *$0.15.
WITH GOD. Prayer-Book by Father Lasance. Im. leather, limp, red edges $1.75.
YOUNG MAN'S GUIDE, THE. Prayer-Book by Father Lasance. Seal grain Cloth, stiff covers, red edges, $1.25; Im. leather, limp, red edges, $1.50; gold edges, $2.00.
YOUR INTERESTS ETERNAL. Garesché, S.J. *net*, $1.25.
YOUR NEIGHBOR AND YOU. Garesché, S.J. *net*, $1.25.
YOUR OWN HEART. Garesché, S.J. *net*, $1.25.
YOUR SOUL'S SALVATION. Garesche, S.J. *net*, $1.25.

III. THEOLOGY, LITURGY, HOLY SCRIPTURE, PHILOSOPHY, SCIENCE, CANON LAW

ALTAR PRAYERS. Edition A: English and Latin, *net*, $1.75. Edition B: German-English-Latin, *net*, $2.00.
ANNOUNCEMENT BOOK. 12mo. *net*, $3.00.
BAPTISMAL RITUAL. 12mo. *net*, $1.50.
BENEDICENDA. Schulte. *net*, $2.75.
BURIAL RITUAL. Cloth, *net*, $2.50; sheepskin, *net*, $3.75.
CASES OF CONSCIENCE. Slater, S.J. 2 vols. *net*, $6.00.
CHRIST'S TEACHING CONCERNING DIVORCE. Gigot. *net*, ¶$2.75.
CLERGYMAN'S HANDBOOK OF LAW. Scanlon. *net*, $2.25.
COMBINATION RECORD FOR SMALL PARISHES. *net*, $8.00.
COMMENTARY ON THE PSALMS. Berry. *net*, $3.50.
COMPENDIUM SACRÆ LITURGIÆ. Wapelhorst, O.F.M. *net*, ¶$3.00.
ECCLESIASTICAL DICTIONARY. Thein. 4to, half mor. *net*, $6.50.
GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Gigot. *net*, ¶$4.00.
GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Abridged edition. Gigot. *net*, ¶$2.75.
HOLY BIBLE, THE. Large type, handy size. Cloth, $1.50.
HYMNS OF THE BREVIARY AND MISSAL, THE. Britt, O.S.B. *net*, $6.00.
JESUS LIVING IN THE PRIEST. Millet, S.J.-Byrne. *net*, $3.25.
LIBER STATUS ANIMARUM, Or Parish Census Book. Large edition, size 14×10 inches. 100 Families. 200 pages, half leather, *net*, $7.00. 200 Families. 400 pp. half leather, *net*, $8.00; Pocket Edition. *net*, $0.50.
MANUAL OF HOMILETICS AND CATECHETICS. Schuech-Luebermann. *net*, $2.25.
MANUAL OF MORAL THEOLOGY. Slater, S.J. 2 vols. *net*, $8.00.
MARRIAGE LEGISLATION IN THE NEW CODE. Ayrinhac, S.S. *net*, $2.50.
MARRIAGE RITUAL. Cloth, gilt edges, *net*, $2.50; sheepskin, gilt edges, *net*, $3.75.
MESSAGE OF MOSES AND MODERN HIGHER CRITICISM. Gigot. Paper. *net*, ¶$0.15.
MISSALE ROMANUM. Benziger Brothers' Authorized Vatican Edition. Black or red Amer. morocco, gold edges, *net*, $15.00; red Amer. morocco, gold stamping and edges, *net*, $17.50; red, finest quality morocco, red under gold edges, *net*, $22.00.
MORAL PRINCIPLES AND MEDICAL PRACTICE. Coppens, S.J., Spalding, S.J. *net*, $2.50.
OUTLINES OF NEW TESTAMENT HISTORY. Gigot. *net*, ¶$2.75.
PASTORAL THEOLOGY. Stang. *net*, ¶$2.25.
PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. Ayrinhac, S.S. *net*, $3.00.
PEW COLLECTION AND RECEIPT BOOK. Indexed. 11×8 inches. *net*, $3.00.
PHILOSOPHIA MORALI, DE. Russo, S.J. Half leather, *net*, $2.75.
PREPARATION FOR MARRIAGE. McHugh, O.P. *net*, $0.60.
PRAXIS SYNODALIS. Manuale Synodi Diocesanæ ac Provincialis Celebrandæ. *net*, $1.00.
QUESTIONS OF MORAL THEOLOGY. Slater, S.J. *net*, $3.00.
RECORD OF BAPTISMS. 200 pages, 700 entries, *net*, $7.00; 400 pages, 1400 entries, *net*, $9.00; 600 pages, 2100 entries. *net*, $12.00.
RECORD OF CONFIRMATIONS. *net*, $6.00.
RECORD OF FIRST COMMUNIONS. *net*, $6.00.
RECORD OF INTERMENTS. *net*, $6.00.
RECORD OF MARRIAGES. 200 pages, 700 entries, *net*, $7.00.; 400 pages, 1400 entries, *net*, $9.00; 600 pages, 2100 entries. *net*, $12.00.
RITUALE COMPENDIOSUM. Cloth, *net*, $1.25; seal, *net*, $2.00.
SHORT HISTORY OF MORAL THEOLOGY. Slater, S.J. *net*, $0.75.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. GIGOT. Part I. *net*, ¶$2.75. Part II. *net*, ¶$3.25.

SPIRAGO'S METHOD OF CHRISTIAN DOCTRINE. MESSMER. *net*, $2.50.

TEXTUAL CONCORDANCE OF THE HOLY SCRIPTURES. WILLIAMS. *net*, $5.75.

WHAT CATHOLICS HAVE DONE FOR SCIENCE. BRENNAN. *net*, $1.50.

IV. SERMONS

CHRISTIAN MYSTERIES. BONOMELLI, D.D.-BYRNE. 4 vols., *net*, $9.00.

EIGHT-MINUTE SERMONS. DEMOUY. 2 vols., *net*. $4.00.

HOMILIES ON THE COMMON OF SAINTS. BONOMELLI-BYRNE. 2 vols., *net*, $4.50.

HOMILIES ON THE EPISTLES AND GOSPELS. BONOMELLI-BYRNE. 4 vols. *net*, $9.00.

MASTER'S WORD, THE, IN THE EPISTLES AND GOSPELS. FLYNN. 2 vols., *net*, $4.00.

POPULAR SERMONS ON THE CATECHISM. BAMBERG-THURSTON, S.J. 3 vols., *net*, $8.50.

SERMONS. CANON SHEEHAN. *net*, $3.00.

SERMONS FOR CHILDREN'S MASSES. FRASSINETTI-LINGS. *net*, $2.50.

SERMONS FOR THE SUNDAYS AND CHIEF FESTIVALS OF THE ECCLESIASTICAL YEAR. POTTGEISSER, S.J. 2 vols., *net*, $5.00.

SERMONS ON OUR BLESSED LADY. FLYNN. *net*, $2.50.

SERMONS ON THE BLESSED SACRAMENT. SCHEURER-LASANCE. *net*, $2.50.

SERMONS ON THE CHIEF CHRISTIAN VIRTUES. HUNOLT-WIRTH. *net*, $2.75.

SERMONS ON THE DUTIES OF CHRISTIANS. HUNOLT-WIRTH. *net*, $2.75.

SERMONS ON THE FOUR LAST THINGS. HUNOLT-WIRTH. *net*, $2.75.

SERMONS ON THE SEVEN DEADLY SINS. HUNOLT-WIRTH. *net*, $2.75.

SERMONS ON THE VIRTUE AND THE SACRAMENT OF PENANCE. HUNOLT-WIRTH. *net*, $2.75.

SERMONS ON THE MASS, THE SACRAMENTS AND THE SACRAMENTALS. FLYNN. *net*, $2.75.

V. HISTORY, BIOGRAPHY, HAGIOLOGY, TRAVEL

AUTOBIOGRAPHY OF ST. IGNATIUS LOYOLA. O'CONNOR, S.J. *net*, $1.75.

CAMILLUS DE LELLIS. By a SISTER OF MERCY. *net*, $1.75.

CHILD'S LIFE OF ST. JOAN OF ARC. MANNIX. *net*, $1.50.

GROWTH AND DEVELOPMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. BURNS, C.S.C. *net*, $2.50.

HISTORY OF THE CATHOLIC CHURCH. BRUECK. 2 vols., *net*, $5.50.

HISTORY OF THE CATHOLIC CHURCH. BUSINGER-BRENNAN. *net*, $3.50.

HISTORY OF THE CATHOLIC CHURCH. BUSINGER-BRENNAN. *net*, ¶$0.75.

HISTORY OF THE PROTESTANT REFORMATION. COBBETT-GASQUET. *net*, $0.85.

HISTORY OF THE MASS. O'BRIEN. *net*, $2.00.

HOLINESS OF THE CHURCH IN THE NINETEENTH CENTURY. KEMPF, S.J. *net*, $2.75.

LIFE OF ST. MARGARET MARY ALACOQUE Illustrated. BOUGAUD. *net* $2.75.

LIFE OF CHRIST. BUSINGER-BRENNAN, Illustrated. Half morocco, gilt edges, *net*, $15.00.

LIFE OF CHRIST. Illustrated. BUSINGER-MULLETT. *net*, $3.50.

LIFE OF CHRIST. COCHEM. *net*, $0.85.

LIFE OF ST. IGNATIUS LOYOLA. GENELLI, S.J. *net*, $0.85.

LIFE OF MADEMOISELLE LE GRAS. *net*, $0.85.

LIFE OF POPE PIUS X. Illustrated. *net*, $3.50.

LIFE OF THE BLESSED VIRGIN. ROHNER. *net*, $0.85.

LITTLE LIVES OF THE SAINTS FOR CHILDREN. BERTHOLD. *net*, $0.75.

LITTLE PICTORIAL LIVES OF THE SAINTS. With 400 illustrations. *net*, $2.00.

LIVES OF THE SAINTS. BUTLER Paper, $0.25; cloth, *net*, $0.85.

LOURDES. CLARKE, S.J. *net*, $0.85.

MARY THE QUEEN. By a Religious. *net*, $0.60.

MIDDLE AGES, THE. SHAHAN. *n*, $3.00.

MILL TOWN PASTOR, A. CONROY, S.J. *net*, $1.75.

NAMES THAT LIVE IN CATHOLIC HEARTS. SADLIER. *net*, $0.85.

OUR OWN ST. RITA. CORCORAN, O.S.A. *net*, $1.50.

PATRON SAINTS FOR CATHOLIC YOUTH. MANNIX. Each life separately in attractive colored paper cover with illustration on front cover. Each, 10 cents postpaid; per 25 copies, assorted, *net*, $1.75; per 100 copies, assorted, *net*, $6.75. Sold only in packages containing 5 copies of one title.

For Boys: St. Joseph; St. Aloysius; St. Anthony; St. Bernard; St. Martin; St. Michael; St. Francis Xavier; St. Patrick; St. Charles; St. Philip.

The above can be had bound in 1 volume, cloth, *net*, $1.00.

For Girls: St. Ann; St. Agnes; St. Teresa; St. Rose of Lima; St. Cecilia; St. Helena; St. Bridget; St. Catherine; St. Elizabeth; St. Margaret.

The above can be had bound in 1 volume, cloth, *net*, $1.00.

PICTORIAL LIVES OF THE SAINTS. With nearly 400 illustrations and over 600 pages. *net*, $5.00.

POPULAR LIFE OF ST. TERESA. L'ABBÉ JOSEPH. *net*, $0.85.

PRINCIPLES ORIGIN AND ESTABLISHMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. BURNS, C.S.C. *net*, $2.50.

RAMBLES IN CATHOLIC LANDS. BARRETT, O.S.B. Illustrated. *net*, $3.50.

ROMA. Pagan Subterranean and Modern Rome in Word and Picture. By REV. ALBERT KUHN, O.S.B., D.D. Preface by CARDINAL GIBBONS. 617 pages. 744 illustrations. 48 full-page inserts, 3 plans of Rome in colors, 8½ X12 inches. Red im. leather, gold side. *net*, $12.00

ROMAN CURIA AS IT NOW EXISTS. MARTIN, S.J. *net*, $2.50.

ST. ANTHONY. WARD. *net*, $0.85.

ST. FRANCIS OF ASSISI. DUBOIS, S.M. *net*, $0.85.

ST. JOAN OF ARC. LYNCH, S.J. Illustrated. *net*, $2.75.

ST. JOHN BERCHMANS. DELEHAYE, S.J.-SEMPLE, S.J. *net*, $1.50.

SAINTS AND PLACES. By JOHN AYSCOUGH. Illustrated. *net*, $3.00.

SHORT LIVES OF THE SAINTS. DONNELLY. *net*, $0.90.

STORY OF THE DIVINE CHILD. Told for Children. LINGS. *net*, $0.60.

STORY OF THE ACTS OF THE APOSTLES. LYNCH, S.J. Illustrated. *net*, $2.75.

WOMEN OF CATHOLICITY. SADLIER. *net*, $0.85.

WONDER STORY, THE. TAGGART. Illustrated. Board covers, *net*, $0.25; per 100, $22.50. Also an edition in French and Polish at same price.

VI. JUVENILES

FATHER FINN'S BOOKS.
Each, *net*, $1.00.
ON THE RUN.
BOBBY IN MOVIELAND.
FACING DANGER.
HIS LUCKIEST YEAR. A Sequel to "Lucky Bob."
LUCKY BOB.
PERCY WYNN; OR, MAKING A BOY OF HIM.
TOM PLAYFAIR; OR, MAKING A START.
CLAUDE LIGHTFOOT; OR, HOW THE PROBLEM WAS SOLVED.
HARRY DEE; OR, WORKING IT OUT.
ETHELRED PRESTON; OR, THE ADVENTURES OF A NEWCOMER.
THE BEST FOOT FORWARD; AND OTHER STORIES.
"BUT THY LOVE AND THY GRACE."
CUPID OF CAMPION.
THAT FOOTBALL GAME, AND WHAT CAME OF IT.
THE FAIRY OF THE SNOWS.
THAT OFFICE BOY.
HIS FIRST AND LAST APPEARANCE.
MOSTLY BOYS. SHORT STORIES.

FATHER SPALDING'S BOOKS.
Each, *net*, $1.00.
SIGNALS FROM THE BAY TREE.
HELD IN THE EVERGLADES.
AT THE FOOT OF THE SANDHILLS.
THE CAVE BY THE BEECH FORK.
THE SHERIFF OF THE BEECH FORK.
THE CAMP BY COPPER RIVER.
THE RACE FOR COPPER ISLAND.
THE MARKS OF THE BEAR CLAWS.
THE OLD MILL ON THE WITHROSE.
THE SUGAR CAMP AND AFTER

ADVENTURE WITH THE APACHES. FERRY. *net*, $0.60.

ALTHEA. NIRDLINGER. *net*, $0.85.

AS GOLD IN THE FURNACE. COPUS, S.J. *net*, $1.25.

AS TRUE AS GOLD. MANNIX. *net*, $0.60.

AT THE FOOT OF THE SANDHILLS. SPALDING, S.J. *net*, $1.00.

BELL FOUNDRY. SCHACHING, *net*, $0.60.

BERKLEYS. THE. WIGHT. *net*, $0.60.

BEST FOOT FORWARD, THE. FINN, S.J. *net*, $1.00.

BETWEEN FRIENDS. AUMERLE. *net*, $0.85.

BISTOURI. MELANDRI. *net*, $0.60.

BLISSYLVANIA POST-OFFICE. TAGGART. *net*, $0.60.

BOBBY IN MOVIELAND. FINN, S.J. *net*, $1.00.

BOB O'LINK. WAGGAMAN. *net*, $0.60.

BROWNIE AND I. AUMERLE. *net*, $0.85.

BUNT AND BILL. MULHOLLAND. *net*, $0.60.

"BUT THY LOVE AND THY GRACE." FINN, S.J. *net*, $1.00.

BY BRANSCOME RIVER. TAGGART. *net*, $0.60.

CAMP BY COPPER RIVER. SPALDING, S.J. *net*, $1.00.
CAPTAIN TED. WAGGAMAN. *net*, $1.25.
CAVE BY THE BEECH FORK. SPALDING, S.J. *net*, $1.00
CHILDREN OF CUPA. MANNIX. *net*, $0.60.
CHILDREN OF THE LOG CABIN. DELAMARE. *net*, $0.85.
CLARE LORAINE. "LEE." *net*, $0.85.
CLAUDE LIGHTFOOT. FINN, S.J. *net*, $1.00.
COBRA ISLAND. BOYTON, S.J. *net*, $1.15.
CUPA REVISITED. MANNIX. *net*, $0.60.
CUPID OF CAMPION. FINN, S.J. *net*, $1.00.
DADDY DAN. WAGGAMAN. *net*, $0.60.
DEAR FRIENDS. NIRDLINGER. *n*, $0.85.
DIMPLING'S SUCCESS. MULHOLLAND. *net*, $0.60.
ETHELRED PRESTON. FINN, S.J. *net*, $1.00.
EVERY-DAY GIRL, AN. CROWLEY. *net*, $0.60.
FACING DANGER. FINN, S.J. *net*, $1.00.
FAIRY OF THE SNOWS. FINN, S.J. *net*. $1.00.
FINDING OF TONY. WAGGAMAN. *net*, $1.25.
FIVE BIRDS IN A NEST. DELAMARE. *net*, $0.85.
FIVE O'CLOCK STORIES. By a Religious. *net*, $0.85.
FLOWER OF THE FLOCK. EGAN. *net*, $1.25.
FOR THE WHITE ROSE. HINKSON. *net*, $0.60.
FRED'S LITTLE DAUGHTER. SMITH. *net*, $0.60.
FREDDY CARR'S ADVENTURES. GARROLD, S.J. *net*, $0.85.
FREDDY CARR AND HIS FRIENDS. GARROLD, S.J. *net*, $0.85.
GOLDEN LILY, THE. HINKSON. *net*, $0.60.
GREAT CAPTAIN, THE. HINKSON. *net*, $0.60.
HALDEMAN CHILDREN, THE. MANNIX. *net*, $0.60.
HARMONY FLATS. WHITMIRE. *net*, $0.85.
HARRY DEE. FINN, S.J. *net*, $1.00.
HARRY RUSSELL. COPUS, S.J. *net*, $1.25.
HEIR OF DREAMS, AN. O'MALLEY. *net*, $0.60.
HELD IN THE EVERGLADES. SPALDING, S.J. *net*, $1.00.
HIS FIRST AND LAST APPEARANCE. FINN, S.J. *net*, $1.00.
HIS LUCKIEST YEAR, FINN. S.J. *net*, $1.00.
HOSTAGE OF WAR, A. BONESTEEL. *net*, $0.60.
HOW THEY WORKED THEIR WAY. EGAN. *net*, $0.85.
IN QUEST OF ADVENTURE. MANNIX. *net*, $0.60.
IN QUEST OF THE GOLDEN CHEST. BARTON. *net*, $0.85.
JACK. By a Religious, H.C.J. *net*, $0.60.
JACK-O'LANTERN. WAGGAMAN. *net*, $0.60.
JACK HILDRETH ON THE NILE. TAGGART. *net*, $0.85.
JUNIORS OF ST. BEDE'S. BRYSON. *net*, $0.85.
JUVENILE ROUND TABLE. First Series. *net*, $0.85.
JUVENILE ROUND TABLE. Second Series. *net*, $0.85.
KLONDIKE PICNIC, A. DONNELLY. *net*, $0.85.
LEGENDS AND STORIES OF THE HOLY CHILD JESUS, LUTZ. *net*, $0.85.
LITTLE APOSTLE ON CRUTCHES. DELAMARE. *net*, $0.60.
LITTLE GIRL FROM BACK EAST. ROBERTS. *net*, $0.60.
LITTLE LADY OF THE HALL. RYEMAN. *net*, $0.60.
LITTLE MARSHALLS AT THE LAKE. NIXON-ROULET. *net*, $0.85.
LITTLE MISSY. WAGGAMAN. *net*, $0.60.
LOYAL BLUE AND ROYAL SCARLET. TAGGART. *net*, $1.25.
LUCKY BOB. FINN, S.J. *net*, $1.00.
MADCAP SET AT ST. ANNE'S. BRUNOWE. *net*, $0.60.
MAD KNIGHT, THE. SCHACHING. *net*, $.0.60.
MAKING OF MORTLAKE. COPUS, S.J. *net*, $1.25.
MAN FROM NOWHERE. SADLIER. *net*, $0.85.
MARKS OF THE BEAR CLAWS. SPALDING, S.J. *net*, $1.00
MARY TRACY'S FORTUNE. SADLIER. *net*, $0.60.
MILLY AVELING. SMITH. *net*, $0.85.
MIRALDA. JOHNSON, *net*, $0.60.
MORE FIVE O'CLOCK STORIES. By a Religious. *net*. $0. 85.
MOSTLY BOYS, FINN, S.J. *net*, $1.00.
MYSTERIOUS DOORWAY. SADLIER. *net*, $0.60.
MYSTERY OF HORNBY HALL. SADLIER. *net*, $0.85.
MYSTERY OF CLEVERLY. BARTON. *net*, $0.85.
NAN NOBODY. WAGGAMAN. *net*, $0.60.
NED RIEDER. WEBS. *net*, $0.85.
NEW SCHOLAR AT ST. ANNE'S. BRUNOWE. *net*, $0.85.
OLD CHARLMONT'S SEED-BED. SMITH. *net*, $0.60.
OLD MILL ON THE WITHROSE. SPALDING, S.J. *net*, $1.00.
ON THE OLD CAMPING GROUND. MANNIX. *net*, $0.85.
ON THE RUN. FINN, S. J. *net*, $1.00.
PANCHO AND PANCHITA. MANNIX. *net*, $0.60.
PAULINE ARCHER SADLIER. *net*, $0.60.
PERCY WYNN. FINN, S.J. *net*, $1.00.
PERIL OF DIONYSIO. MANNIX. *net*, $0.60.
PETRONILLA. DONNELLY. *net*, $0.85.
PICKLE AND PEPPER. DORSEY. *net*. $1.25.

PILGRIM FROM IRELAND. CARNOT. *net*, $0.60.
PLAYWATER PLOT, THE. WAGGAMAN. *net*, $1.25.
POLLY DAY'S ISLAND. ROBERTS. *net*, $0.85.
POVERINA. BUCKENHAM. *net*, $0.85.
QUEEN'S PAGE, THE. HINKSON. *net*, $0.60.
QUEEN'S PROMISE, THE. WAGGAMAN. *net*, $1.25.
QUEST OF MARY SELWYN. CLEMENTIA. *net*, $1.50.
RACE FOR COPPER ISLAND. SPALDING, S.J. *net*, $1.00.
RECRUIT TOMMY COLLINS. BONESTEEL. *net*, $0.60.
ROMANCE OF THE SILVER SHOON. BEARNE, S.J. *net*, $1.25.
ST. CUTHBERT'S. COPUS, S.J. *net*, $1.25.
SANDY JOE. WAGGAMAN. *net*, $1.25.
SEA-GULL'S ROCK. SANDEAU. *net*, $0.60.
SEVEN LITTLE MARSHALLS. NIXON-ROULET. *net*, $0.60.
SHADOWS LIFTED. COPUS, S.J. *net*, $1.25.
SHERIFF OF THE BEECH FORK. SPALDING, S.J. *net*, $1.00.
SHIPMATES. WAGGAMAN. *net*, $1.25.
SIGNALS FROM THE BAY TREE. SPALDING, S.J. *net*, $1.00.
STRONG ARM OF AVALON. WAGGAMAN. *net*, $1.25.
SUGAR CAMP AND AFTER. SPALDING, S.J. *net*, $1.00.
SUMMER AT WOODVILLE. SADLIER. *net*, $0.60.
TALES AND LEGENDS OF THE MIDDLE AGES. DE CAPELLA. *net*, $0.85.
TALISMAN, THE. SADLIER. *net*, $0.85.
TAMING OF POLLY. DORSEY. *net*, $1.25.
THAT FOOTBALL GAME. FINN, S.J. *net*, $1.00.
THAT OFFICE BOY. FINN, S.J. *net*, $1.00.
THREE GIRLS AND ESPECIALLY ONE. TAGGART. *net*, $0.60.
TOLD IN THE TWILIGHT. SALOME. *net*, $0.85.
TOM LOSELY; BOY. COPUS, S.J. *net*, $1.25.
TOM PLAYFAIR. FINN, S.J. *net*, $1.00.
TOM'S LUCK-POT. WAGGAMAN. *net*, $0.60.
TOORALLADDY. WALSH. *net*, $0.60.
TRANSPLANTING OF TESSIE. WAGGAMAN. *net*, $1.25.
TREASURE OF NUGGET MOUNTAIN. TAGGART. *net*, $0.85.
TWO LITTLE GIRLS. MACK. *net*, $0.60.
UNCLE FRANK'S MARY. CLEMENTIA. *net*, $1.50.
UPS AND DOWNS OF MARJORIE. WAGGAMAN. *net*, $0.60.
VIOLIN MAKER. SMITH. *net*, $0.60.
WINNETOU, THE APACHE KNIGHT. TAGGART. *net*, $0.85.
YOUNG COLOR GUARD. BONESTEEL. *net*, $0.60.

VII. NOVELS

ISABEL C. CLARKE'S GREAT NOVELS. Each, *net*, $2.00.
CARINA.
AVERAGE CABINS.
THE LIGHT ON THE LAGOON.
THE POTTER'S HOUSE.
TRESSIDER'S SISTER.
URSULA FINCH.
THE ELSTONES.
EUNICE.
LADY TRENT'S DAUGHTER.
CHILDREN OF EVE.
THE DEEP HEART.
WHOSE NAME IS LEGION.
FINE CLAY.
PRISONERS' YEARS.
THE REST HOUSE.
ONLY ANNE.
THE SECRET CITADEL.
BY THE BLUE RIVER.

ALBERTA: ADVENTURESS. L'ERMITE. 8vo. *net*, $2.00.
AVERAGE CABINS. CLARKE. *net*, $2.00.
BACK TO THE WORLD. CHAMPOL. *net*, $2.00.
BARRIER, THE. BAZIN. *net*, $1.65.
BALLADS OF CHILDHOOD. Poems. EARLS, S.J. *net*. $1.50.
BLACK BROTHERHOOD, THE. GARROLD, S.J. *net*, $2.00.
BOND AND FREE. CONNOR. *net*, $0.85.
BUNNY'S HOUSE. WALKER. *net*, $2.00.
BY THE BLUE RIVER. CLARKE. *net*, $2.00.
CARINA. CLARKE. *net*, $2.00.
CARROLL DARE. WAGGAMAN. *n*, $0.85.
CIRCUS-RIDER'S DAUGHTER. BRACKEL. *net*, $0.85.
CHILDREN OF EVE. CLARKE. *n*, $2.00.
CONNOR D'ARCY'S STRUGGLES. BERTHOLDS. *net*, $0.85.
CORINNE'S VOW. WAGGAMAN. *net*, $0.85.
DAUGHTER OF KINGS, A. HINKSON. *net*, $2.00.
DEEP HEART, THE. CLARKE. *net*, $2.00.
DENYS THE DREAMER. HINKSON. *net*, $2.00.
DION AND THE SIBYLS. KEON. *net*, $0.85.
ELDER MISS AINSBOROUGH, THE. TAGGART. *net*, $0.85.
ELSTONES, THE. CLARKE. *net*, $2.00.
EUNICE. CLARKE. *net*, $2.00.
FABIOLA. WISEMAN. *net*, $0.85.
FABIOLA'S SISTERS. CLARKE. *n*, $0.85.
FATAL BEACON, THE. BRACKEL. *net*, $0.85.
FAUSTULA. AYSCOUGH. *net*, $2.00.
FINE CLAY. CLARKE. *net*, $2.00.
FLAME OF THE FOREST. BISHOP. *net*, $2.00.

FORGIVE AND FORGET. Lingen. *net*, $0.85.
GRAPES OF THORNS. Waggaman. *net*, $0.85.
HEART OF A MAN. Maher. *net*, $2.00.
HEARTS OF GOLD. Edhor. *net*, $0.85.
HEIRESS OF CRONENSTEIN. Hahn-Hahn. *net*, $0.85.
HER BLIND FOLLY. Holt. *net*, $0.85.
HER FATHER'S DAUGHTER. Hinkson. *net*, $2.00.
HER FATHER'S SHARE. Power. *net*, $0.85.
HER JOURNEY'S END. Cooke. *net*, $0.85.
IDOLS; or THE SECRET OF THE RUE CHAUSSE D'ANTIN. de Navery. *net*, $0.85.
IN GOD'S GOOD TIME. Ross. *net*, $0.85.
IN SPITE OF ALL. Staniforth. *net*, $0.85.
IN THE DAYS OF KING HAL. Taggart. *net*, $0.85.
IVY HEDGE, THE. Egan. *net*, $2.00.
KIND HEARTS AND CORONETS. Harrison. *net*, $0.85.
LADY TRENT'S DAUGHTER. Clarke. *net*, $2.00.
LIGHT OF HIS COUNTENANCE. Hart. *net*, $0.85.
LIGHT ON THE LAGOON, THE. Clarke. *net*, $2.00.
"LIKE UNTO A MERCHANT." Gray. *net*, $2.00.
LITTLE CARDINAL. Parr. *net*, $1.65.
LOVE OF BROTHERS. Hinkson. *net*, $2.00.
MARCELLA GRACE. Mulholland. *net*, $0.85.
MARIE OF THE HOUSE D'ANTERS. Earls, S.J. *net*, $2.00.
MARIQUITA. Ayscough. *net*, $2.00.
MELCHIOR OF BOSTON. Earls, S.J. *net*, $0.85.
MIGHTY FRIEND, THE. L'Ermite. *net*, $2.00.
MIRROR OF SHALOTT. Benson. *net*, $2.00.
MISS ERIN. Francis. *net*, $0.85.
MR. BILLY BUTTONS. Lecky. *n*, $1.65.
MONK'S PARDON, THE. de Navery. *net*, $0.85.
MY LADY BEATRICE. Cooke. *net*, $0.85.
NOT A JUDGMENT. Keon. *net*, $1.65.
ONLY ANNE. Clarke. *net*, $2.00.
OTHER MISS LISLE. Martin. *n*, $0.85.
OUT OF BONDAGE. Holt. *net*, $0.85.
OUTLAW OF CAMARGUE. de Lamothe. *net*, $0.85.
PASSING SHADOWS. Yorke. *net*, $1.65.
PERE MONNIER'S WARD. Lecky. *net*, $1.65.
POTTER'S HOUSE, THE. Clarke. *net*, $2.00.
PRISONERS' YEARS. Clarke. *net*, $2.00.
PRODIGAL'S DAUGHTER, THE, AND OTHER STORIES. Bugg. *net*, $1.50.
PROPHET'S WIFE. Browne. *net*, $1.25.
RED INN OF ST. LYPHAR. Sadlier. *net*, $0.85.
REST HOUSE, THE. Clarke. *net*, $2.00.
ROSE OF THE WORLD. Martin. *net*, $0.85.
ROUND TABLE OF AMERICAN CATHOLIC NOVELISTS. *net*, $0.85.
ROUND TABLE OF FRENCH CATHOLIC NOVELISTS. *net*, $0.85.
ROUND TABLE OF GERMAN CATHOLIC NOVELISTS. *net*, $0.85.
ROUND TABLE OF IRISH AND ENGLISH CATHOLIC NOVELISTS *net*, $0.85.
RUBY CROSS, THE. Wallace. *net*, $0.85.
RULER OF THE KINGDOM. Keon. *net*, $1.65.
SECRET CITADEL, THE. Clarke. *net*, $2.00.
SECRET OF THE GREEN VASE. Cooke. *net*, $0.85.
SHADOW OF EVERSLEIGH. Lansdowne. *net*, $0.85.
SHIELD OF SILENCE. Henry-Ruffin. *net*, $2.00.
SO AS BY FIRE. Connor. *net*, $0.85.
SON OF SIRO, THE. Copus, S.J. *net*, $2.00.
STORY OF CECILIA, THE. Hinkson. *net*, $1.65.
STUORE. Earls, S.J. *net*, $1.50.
TEMPEST OF THE HEART. Gray. *net*, $0.85.
TEST OF COURAGE. Ross. *net*, $0.85.
THAT MAN'S DAUGHTER. Ross. *net*, $0.85.
THEIR CHOICE. Skinner. *net*, $0.85.
THROUGH THE DESERT. Sienkiewicz. *net*, $2.00.
TIDEWAY, THE. Ayscough. *net*, $2.00.
TRESSIDER'S SISTER. Clarke. *net*, $2.00.
TRUE STORY OF MASTER GERARD. Sadlier. *net*, $1.65.
TURN OF THE TIDE, THE. Gray. *net*, $0.85.
UNBIDDEN GUEST, THE. Cooke. *net*, $0.85.
UNDER THE CEDARS AND THE STARS. Canon Sheehan. *net*, $2.00.
UNRAVELING OF A TANGLE, THE. Taggart. *net*, $1.25.
UP IN ARDMUIRLAND. Barrett, O.S.B. *net*, $1.65.
URSULA FINCH. Clarke. *net*, $2.00.
VOCATION OF EDWARD CONWAY, THE. Egan. *net*, $1.65.
WARGRAVE TRUST, THE. Reid. *net*, $1.65.
WAR MOTHERS. Poems. Garesché, S.J. *net*, $0.60.
WAY THAT LED BEYOND, THE. Harrison. *net*, $0.85.
WEDDING BELLS OF GLENDALOUGH, THE. Earls, S.J. *net*, $2.00.
WHEN LOVE IS STRONG. Keon *net*, $1.65.
WHOSE NAME IS LEGION. Clarke. *net*, $2.00.
WOMAN OF FORTUNE, A. Reid. *net*, $1.65.